The Revolution.

PRINCIPLE, NOT POLICY JUSTICE, NOT FAVORS.—MEN, THEIR RIGHTS AND NOTHING MORE: WOMEN, THEIR RIGHTS AND NOTHING LESS.

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The Revolution.

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OFFICE, 49 EAST TWENTY-THIRD ST.

WOMAN SUFFRAGE CONVENTION AT NEWPORT, R. I.

A WOMAN SUFFRAGE Convention, under the auspices of the National Association, will be held in the Academy of Music at Newport, Rhode Island, on Wednesday and Thursday, the 25th and 26th inst.

The success attending the recent gathering at Saratoga, warrants the most sanguine hopes and expectations from this also. The intense interest now everywhere felt on the great question, renders all appeal for a full attendance unnecessary.

Among the speakers will be Mrs. Elizabeth Cady Stanton, Mrs. Paulina Wright Davis, Mrs. Celia Burleigh, Rev. Phebe A. Hannaford, Mrs. Charlotte B. Wilbour and Miss Susan B. Anthony.

Names of other speakers will be announced hereafter.

In behalf of the National Woman's Suffrage Association,

ELIZABETH CADY STANTON, Pres.

PAULINA W. DAVIS, { Advisory Counsel for the State of Rhode Island.

NEW YORK STATE TEACHERS' CONVENTION.

A PRIVATE note to Miss Anthony says Mrs. Anna T. Randall was elected last week, at Ithaca, First Vice-President of the New York Teachers' Association. Mrs. Randall is therefore *ex-officio* a member of the University Convocation; the first woman ever eligible to membership in that body. She will take her seat in the Convocation at Albany on the 3d and 4th instant.

WOMAN SUFFRAGE IN VERMONT.—The Green Mountain state, too, is coming. In the Vermont Council of Censors, on Wednesday last, a body of men chosen to inquire if any amendments are required to the constitution of the state, Mr. Reed of Washington County, submitted a long report in favor of Female Suffrage from the committee on that subject.

EDITORIAL CORRESPONDENCE.

JOHNSTOWN, August 2, 1869.

DEAR REVOLUTION: The two central figures on which all thought and conversation centre just now in our native town, is the unhappy man in the prison, of whom we told our readers last week, and a pretty young girl, a member of the Presbyterian church, who, outside the conventional rules, has become the mother of a child. The fact was skilfully concealed until after the birth, but although the little innocent was promptly sent to a cottage in the suburbs of the town, the mysterious stranger was soon the topic of village gossip, and from many unusual circumstances in the life of the young girl, her maternity was discovered, and the whole town much exercised in this untoward event. The men (bless them for their charity) are quite merciful in their judgments, but the women, with few exceptions, are most severe on the erring one.

The wives of drunkards, licentious men and criminals, they who suckle knaves and fools, are loudest in their denunciations of the young mother, doomed to sorrow and solitude, for the slow, unwavering finger of scorn is pointed at her from every side. A few great, loving souls among her sex have called to see the ostracised one, and with beautiful charity try to palliate her offence against public morals and good society, but the mass of women, as usual, are stern, hard and, severe, and if they had the power, they would make a public example of her, and, like Hester Pryne, in Hawthorne's Scarlet Letter, have her reprimanded before all Israel and the sun, with her seducer, perhance, on the Judge's bench. While this poor girl is disgraced forever in the eyes of all womankind, her seducer (as he is rich) could marry to-morrow almost any girl in the district. This is the tone of public morals that the mass of women struggle to preserve, never dreaming that the same moral code should govern man and woman alike. If the monogamic marriage is the true one, it is quite important that its sacredness should be observed by man as well as woman, "for the sins of the *Fathers* are visited upon the children unto the third and fourth generation."

It is rumored that the girl intends to sue the man for damages.

We have too high an opinion of womankind to believe that any of the sex would ever expose their private experiences in our courts and public journals, unless prompted to that step by the material logic of some male brain. Though money brings many blessings, yet a true, grand woman would rather starve on a barren heath, than live in luxury on the bounty of the man who betrayed her.

There is no stronger proof of the degradation and demoralization of our American womanhood than the frequent cases in our courts "for breach of promise." And such is our unwavering faith in the pure intuitions of woman, that we fully believe these prosecutions are in every case instigated by male relatives and designing lawyers. Our advice to this young mother is to banish the ignoble father from her thoughts, spurn his gold, take her baby to her heart and arms, and in its innocence and love seek the pleasure and comfort the world just now withholds. For the honor of our sex, for public morals, for all that is refined and beautiful in the true relations of the sexes, we conjure American women to keep these matters out of our courts and journals, and in self-dependence and self-support, learn the virtue and dignity of a true womanhood.

E. C. S.

DR. SPEAR VERSUS DR. BUSHNELL.

READERS and editors do tire together of some subjects. Dr. Bushnell and his "Woman Suffrage, the Reform against Nature," however, by their very audacity, are likely to hold prominence a while longer. In themselves, considered as protest against Woman's Right of Suffrage, they are of less importance than the obstacles to the ocean telegraph, or the Pacific Railway. Then they are completely, both of them, assured. But not more so than is woman's right to the ballot-box assured, and up to which she is now laying her track. Over the Pacific railway the "Star of Empire" has taken passage, and no cobwebs across it, spun never so cunningly, will much obstruct the royal progress. Dr. Bushnell has proved so much. Weak men had done their best before, and retired ingloriously from the contest. Now the strong man, the mailed and practiced warrior has tried his skill and prowess, but to no better purpose.

But the Rev. Doctor has done another good thing. He has tempted into the arena those who, however, assured of the right and justice of the cause, might not have appeared as its champions, had they not felt that in him they had found a foeman worthy of their steel. So was it with Rev. Dr. Spear, whose able argument in a late New York *Independent*, I take the liberty of copying into these columns, not half so much as reply to Dr. Bushnell, as for the strength of the argument in support of both Woman's Right of Suffrage and of republican institutions generally, all of which are assailed, however feebly, and however inadvertantly by the book in question:

Dr. Bushnell in his recent work on Woman's Suffrage, places at the head of his second chapter a very startling title. "NO RIGHT OF SUFFRAGE ABSOLUTE, IN MAN OR WOMAN." Such is the suggestive introduction to the contents of this remarkable chapter. We have carefully read it with an honest endeavor to understand it. Of the great American doctrine of equal rights by Nature, as set forth in the Declaration of Independence, Dr. Bushnell speaks as being "the doctrine of the woods," or the savage state. The theory of suffrage as resulting from the proposition that governments derive their just powers from the *consent* of the governed, with him goes for nothing as an expression of either a *fact* or a *right*. So also the fact of taxation as laying the basis for the right of representation, and inferentially for that of suffrage, is dismissed

as insufficient and inconclusive. Man has no natural right of suffrage; and woman certainly has not, since she is not the equal of man. Such are the sweeping negations of Dr. Bushnell in this nineteenth century.

The *conclusion* to which the Dr. at last comes is expressed in the following language: "Women must get their right to vote if at all, just where men have gotten it: *out of history, out of providential preparations and causes, out of concessions of custom, out of expediencies concluded, and debated reasons of public benefit.*" These are but vague, perhaps we might say, "glittering generalities;" and they simply mean that women and men alike must get their right to vote if they can. If they can get it, then they have the right; but, if they cannot get it, then they have no such right. Whether the right really belongs to them or not depends upon the question whether they *possess* it in the sense of exercising it. The underlying idea of this chapter, reduced to another form of statement, reads thus: Suffrage, whether in respect to man or woman, is a *privilege* or *trust* bestowed by society, and in no case a right in respect to either, except as growing out of this bestowment.

The American theory of popular suffrage, as professedly founded on the inherent natural rights of men, is, in the opinion of Dr. Bushnell, simply the "cheap imposture of philosophy;" and, if carried out, it would plunge the country into the "gulf of Woman's Suffrage." The sceptical Jacobins of France first invented this "imposture," the fathers of the Revolution were fascinated and misled by "the catch-words of liberty" and equal rights; even John Locke, that sagest of thinkers, caught the "infection" without being aware of the "dangerous falsity covered up under these pretentious guises;" and now, last and worst of all, the *women*, or at least some of them, with their advocates of the other sex, are unhappily betaking themselves to "the doctrine of the woods." Thus, for substance, writes Dr. Bushnell in his second chapter.

We do not design in this article to enter the list as a committed champion for Woman's Suffrage; yet we have some opinions which we desire to lay before the reader.

Popular suffrage, as we believe in it, whether regarded as a *fact* or a *right*, always implies a society of human beings, living together upon a common territory and under a common government. This is a *sine qua non* in the case; as no such question can arise in absolute isolation and solitude, or in the total absence of all governmental relations.

When the fact corresponds with the right, the ruled, as a general principle of equity, participate on equal terms in the choice of their rulers, with the mutual understanding that the majority of the former shall, for the purposes of this choice, be practically taken as the whole. The ruled are the electors of the rulers. This is the vital theory of all governments established in the name of the people and conducted by their representatives. The essential moral and political idea of every such government consists in the rule of the majority of the people, legally ascertained and expressed. The object of voting, whether by ballot or *viva voce*, is to put this elementary principle into due form and make it effective. Such is the "cheap imposture of philosophy," or "doctrine of the woods," against which Dr. Bushnell declaims with so much earnestness, and as we think, with so little logic.

Here we beg leave to ask Dr. Bushnell a question? What will he substitute for the right and principle of equal suffrage in the constitution and management of civil society? If the right to choose their own rulers in all societies of men does not, by a law of justice, absolutely vest in the majority of the persons who compose these societies, and proportionately in each member of this majority, then where does it vest? Have the people a right to make any such choice at all; and if so, what shall be taken to be their choice? By what test shall rulers be ascertained, and by what power appointed to office, if not by the will of the majority of those who are subject to them, and hence have an equal interest in their administration of civil affairs? Shall this question be decided by the minority? If so, for what reason? how many shall be deemed a sufficient minority? who are the persons rightfully composing it? and whence their right to do what the majority has no right to do? Or would Dr. Bushnell have rulers elect themselves by the law of force as one of his "expediencies concluded;" and then maintain their legal authority by the same law, and by the same transmit, it to their successors? How is this? Where are we going to, according to the logic of Dr. Bushnell? To discard the principle of suffrage on the broad basis of natural rights is to adopt the doctrine of kingcraft in kind, if not in degree; and for this we confess ourselves wholly unprepared. We have not yet discovered, as Dr. Bushnell seems to have done, whence the civil ruler can justly recive his appointment to office, if not from the majority of the people over whom he rules. We see no substitute for this majority, nothing that can justly take its place or exercise its rights, except where God specially intervenes and directly appoints the civil ruler.

Moreover, a so-called popular government, organized upon the theory of a privileged class of electors, is simply the despotism of an oligarchy, usurping to itself the rights and immunities which by justice are the common property of the whole people. It may be a government *de facto*, but is not one *de jure*. Against all such oligarchies, we are compelled to put on record our earnest protest. By what right, we beg to know, does a privileged class of electors exclude another class from the same privilege, having precisely the same rights in nature, and the same interest to be served or imperilled? By none whatever, except that which force or vicious custom creates. It will not do here to talk about "the concessions of custom," since we are not inquiring into custom as a fact, but into the principle which ought to regulate it. We believe in the authority of the majority, legally expressed; and insist, as a matter of simple justice, that this majority be made up by a correct counting of the people. To exclude one-half, or two-thirds, and then count the remainder as being the people, is to violate the fundamental principle of a popular government.

But if we reason in this way in regard to the doctrine of suffrage, shall we not of necessity be committed to the acceptance of Woman's Suffrage? So be it, if this be the just consequence of a true principle. We would much sooner accept the consequence than deny the elementary principle which underlies the whole idea of a popular government. Woman certainly carries in her being the essential attributes of humanity. She enters as a large integral element into the constituent composition of civil society. She has the sacred rights of a moral person, and may be injured in respect to those rights. She is amenable to the laws of the land, and has the same interest as the other sex in good government. As a holder of property, she may be taxed to pay the expenses of civil society. The points of her parel elism with man are so many, and withal, so vital, that the argument which shows the right of suffrage in man equally shows it in woman, unless the distinctive peculiarities which belong to her sexhood, and in some respects define her sphere, are to be taken as a just and natural decree of disfranchisement.

Is this so? Is sexhood in the feminine form a bar to the voting right? Is that which is peculiar to woman a good reason why women should not be counted as well as men in determining who are the people, and ascertaining the will of the majority in respect to civil officers? Is it a valid reason why a whole class of human beings, having essentially the same attributes as the other sex, should be excluded from the elective franchise? Has this point been clearly and conclusively made out by Dr. Bushnell, or any other opponent of Woman's Suffrage? We think not. The oft-repeated rigmarole on mere sexhood—sometimes sickening in its fawning gallantry, and at others, quite as offensive in its false depreciation of woman—is a very cheap article. *What the age wants is the argument which shows woman to be an exception to the general principle under which men claim the right of suffrage.* If this cannot be shown, then the right must be logically conceded to woman, or we must give up the doctrines of the Declaration of Independence, and regard popular governments as having no fixed basis of equity in the nature of things. The question is not one for smart sayings, but for grave and sober thinking. Have the American people the right principle of government; and if they have, will they carry it out to all its legitimate consequences, assuming that what is just in itself cannot be bad in practice? If monarchies allow feminine sovereigns, why may not democracies tolerate feminine electors? If representation be the just sequel of taxation for a man, why is it not equally so for a woman? If all the women of the land, or a large majority of them, were to appear at the bar of a masculine government as petitioners, asking for the right of suffrage, would Dr. Bushnell say to them, "Away with your nonsense! Away with this humbug of equal rights! Your sexhood, like idiocy in some and infancy and childhood in others, is a natural disqualification for voting?" Yes; would Dr. Bushnell say this? If he would not, then he would not speak to them according to the spirit of his book.

Let us say, in conclusion, that if Dr. Bushnell had written in the interests of Kingcraft, and not against "Woman's Suffrage"—if the title of his book had been, "*Representative Democracy, a Reform against Nature,*" he could not more thoroughly have denied the first principles upon which all governments rest than he has done in his second chapter. Give us his premises—or rather his rejection of premises—and we pledge ourselves at any time to justify the claims of all the privileged classes and despotic governments of the earth. We hence protest, in the name of humanity and in the name of reason, against the false positions of this chapter.

TROUBLE IN CAMP.

PROPOSAL TO BUY THE REVOLUTION.

San Francisco, July 4, 1869.

Susan B. Anthony, *Proprietor of the Revolution.*

Will you please let me know what you will take for The Revolution? I want to suppress it. I tell you frankly I want to suppress it, and you must not take advantage of my candor. It is operating very badly in my family relations and I appeal to your good feelings for us gentlemen. In years past I have lived very comfortably, but now the d—l is to pay, and if I want comforts I can get them myself, my wife has got them heretofore. I lay it all to The Revolution. D—n The Revolution, I have to say, whenever my wife begins to quote. I tried packing them off for wrapping paper, but as I sold most of my goods to my wife's acquaintances they got The Revolution, too, and I got an addition of strong-minded females in the circle, so I had to quit that. There are so many females who now make *my* home *their* headquarters, and concoct treason against the male sex, that it's beginning to be dangerous for me to talk very loud; so I have made up my mind that if it don't cost too much, I will squash the paper. My wife has got so she condescends to let me have *my* things. I am willing she should enjoy the Suffrage privilege, for then I might have a chance for a compromise now and then, but as it is, there is no compromise about it. Just hark, "I never saw such helpless creatures as you men are,"—just because I asked for more light—"We'll soon give you more light, and knock day-light into your darkened craniums, before the next presidential election." That's the way my wife talks.

What in the d—l were you thinking of when you started the paper? Now I want it suppressed!—peacefully if we can, forcibly if we must. Just say what you will close out for and you keep the type. I would not dare to see it go into use again, it has got so magnetized with the thunder and lightning of your householdry. I want it understood that Mrs. Stanton "dries up," too. Train, we have got also to corner, but first must stop The Revolution. Anna Dickinson has just arrived here, I understand, and lord, I fear the jig is up. For Heaven's sake, don't let Mrs. Stanton come!

The ladies of the Pacific don't want Suffrage or they would say so, politically; it is only now and then one bolts out like my wife (though my friends tell me they are pretty much in the same fix I am), but don't say anything about it.

Now, what do you think my wife did to-day? Well, she *did* dress the children (I expect next 4th of July I will have to do that), and started me off with them; then, don't you think, she fixed herself up, and off she went to see the procession. I got home tired to death, being pestered with the children, and here she comes in. "Well, how did you get along with the children?" Devilish mean, says I. "O, I had a first rate time," says she. Is this your programme? That we have got to be pestered with little annoyances and the *wife* to "have the first rate time of it?" I'll give you 2,000 feet

of chlorides in White Pine, if you will stop my wife's paper, and a dozen more I will name.

Well. let's have your figures, if it leaves a balance of my means in Bank I'll buy and then come out ahead just so much ; for the way things are going, my wife will have it all.

Yours truly, BRUTUS.

THE LINCOLN MONUMENT.

LETTER ADDRESSED TO HON. J. M. EDMUNDS, M.C.

WASHINGTON, D. C., July 4th, 1869.

To Hon. J. M. Edmunds, Secretary of Lincoln Monument Association:

SIR: During the life of Abraham Lincoln I esteemed him as the purest of patriots, the kindest-hearted and most forgiving of men, and, altogether, the greatest man of the age. Since his death I have revered his memory above that of any other. All things connected with it are to me deeply interesting.

The Monument to his memory is to be "surmounted by thirty-five " or more colossal figures of men, distinguished for their patriotism and usefulness during the war. This is right.

But what would have become of the country during that war, had not woman, loyal, true and brave, co-operated with man for its salvation? But, there has been no provision made to commemorate woman's patriotism and noble deeds on the National Monument.

It is a pleasing fancy with me, that could our sainted Lincoln commune with us, he would smile approval on such a proposal ; for, in recommending the "care for him who shall have borne the heat and burden of battle," he, also, did justice to woman when he added, "and for his widow."

Feeling deeply interested that the patriotic women of the country be also recognized, and having faith in the success of the undertaking, should you decide favorably, I hereby volunteer to raise the necessary amount of money for that purpose.

Respectfully, MARY A. O'CONNOR.

WOMEN AS ACCOUNTANTS.

LETTER FROM MR. PACKARD.

937 BROADWAY, N. Y., April 6, 1868.

SUSAN B. ANTHONY, *Proprietor of the Revolution:*

As one result of our conversation to-day on educating women for business, I propose, if agreeable to you, to place in your hands *six* full course scholarships in the New York Business College, to be used by you in accordance with your judgment, subject to the following restrictions.

1. They shall be *given* to deserving women desirous to become thoroughly educated, practical accountants, and who are without the necessary means to pay for the tuition.

2. The persons holding them shall each pledge herself, as far as consistent with her circumstances and duties, to attend regularly and promptly upon the exercises of the institution, with a view to ultimate graduation.

It is more than probable that even these restrictions are unnecessary, except to indicate my own purpose in making the offer.

It is a remarkable fact that during the ten years of the history of the New York Business College—which for the last four years has had an average attendance of over two hundred students, not more than *ten* females have availed themselves of its facilities for learning the Science of Accounts—*three* of whom have graduated. But the attendant fact is not so remarkable, viz : that the ladies who have attended have shown quite as much natural ability, and have attained to as great perfection in the acquirements of accountantship as the average of young men. There can, in fact, be no doubt as to the capability of women to fill the most important positions as accountants.

There are thousands of good paying positions in this city and throughout the country, now filled by young men, which are far more suitable for women, and should be thus filled. In fact, if nine-tenths of the clerkships now held by young men should pass into the hands of capable women—thereby giving the former incumbents a chance to develop in more masculine proportions in the productive departments of life, the world would be made better by the change. What is wanted is a "revolution " in public sentiment on this subject and it is sure to come.

CHRISTIAN COURTESY.

THE *Freeman's Journal*, said to be a religious paper, has come down upon the sisterhood, who are claiming their constitutional privileges, and their natural rights, as accountable beings, with half a column of downright blackguardism —no other word will serve to characterize the outrage upon common decency. The editor, whoever he may be, ought to be soundly cuffed for his insolence and folly, and sent about his business. I give it as it appears in the *Eastern Argus* of Portland :

These are what we call "*shameless* women"—*femmes impudiques*—in any really Christian civilization this indication would be the most branding and offensive possible. But the woman of the Puritan dispensation has changed all that. She *renounces* shame, and makes her league with what Christianity calls *harlotry*. We do not mean in *act*, but in *principles*. *These* unsexed female bipeds of the race of Adam are not of those who "give birth to children." Their pretensions in this line do not rise even to the level of ridicule. Women who *are* mothers ignore, utterly, the morbid cravings of these *barren* women. In maternal duties and consolations with their offspring, they have time, besides, only for *serious* studies—not for following the vagaries of soured spinsters, or early divorced women. (1) This execrable kind of shameless women should have—except they sprout too bountifully on this soil—a grand establishment built for them, with a tablet on it, as exists elsewhere : "*Adfœminas impudicas corrigendas*." These most wretched women talk about such as they, that they "*must* give birth to children." (2) Why, no man, with enough of manhood about him to be the honest father of a child, would endure their petulant and importunate presence for one moment, after ascertaining what manner of *un-male* human bipeds they are! They are hypocrites, therefore, if they pretend to be *mothers*. *Mother* is a *holy* name. Our respect for the name of *mother*, and of *sister*, and of *wife*, leads us to call these *hens trying to crow*—and uttering the flattest of indecencies—*un-sexed bipeds*, resembling Adam, but scarcely covered with the fig-leaf.

Lowly as is our moral condition, there ought to be enough of Christian tradition left to us, to regulate "these women lost to shame," to their proper sphere. Their sayings, and their doings, ought only to be spoken of in places where modesty has been forgotten, and where the womanhood of Christianity is a thing renounced. (3) We have infringed on decency in so far referring to them.

(1) As if there were no widows, no married women, no young women, no modest women, to be found among these petitioners! And as if it would make any difference, if there were not. Do we refuse the right of suffrage to bachelors, bitter, sour, or sweet, dried up, or otherwise ; or to the childless army of men, the right of saying who shall make their laws, or administer the laws?

(2) "These most wretched women" forsooth! who are they? Married women, who *must* "give birth to children," like the slave-breeders of the South, if their master say so. And yet they are denied the privilege of remonstrance and complaint, and are actually forbidden to reason, under peril of being stigmatized, as "*femmes impudiques*." The heartless blockhead!

(3) And yet this man has the hardihood to chatter about *mothers*, and *sisters*, and *wives* in the same breath, while blaspheming the whole sex ; to talk about being the "*honest father* of a child," as if he knew what the word *honesty* means. But enough—the fellow deserves more, but I have no time to waste. JOHN NEAL.

Portland, July 20, 1869.

P. S.—The same paper had the following : "The trotters American Girl and Mountain Boy contested, Saturday, mile heats best two in three, in a match for $2,000. The Girl won without an effort. Time 2.23 3-4 ; 2.21 3-4."

JOTTINGS OF THE WEEK.

SEVERAL little items, and some not little, all of interest to the cause of Woman, have come under notice in the past week. First is the news from England of the petition presented by Hon. Clustee Dilke, in the House of Commons, for the Enfranchisement of Woman, which was signed by 25,000 women! A noble list of signatures, surely, one which we ought to be able to emulate, and if possible surpass in this country. If, in England, where the laws press so hard upon women, and they are brought up with such strongly enforced ideas of their subservience, such a number of women have signed their names to a petition for freedom, surely, in this free country, we ought to be able to collect double that number to our petition.

I see that in the recent Exposition of Pictures in Paris women have carried off all the honors as portrait painters. Mdlle. Nelly Jacquemont, whose name stands at the head of the list, has taken the highest prize, and her pictures command prices of from 5,000 to 10,000 francs.

To descend to a subject less grave, but one interesting a larger portion of the masculine community than those I have already mentioned, in the recent trotting match, I see that "American Girl " completely distanced "Mountain Boy," outtrotting him as handsomely as at some future day an American girl may beat all competitors in the great race of life for honor and distinction.

Have our wise Treasury officials really become champions of Woman's rights, I wonder? I notice that in the new issues of fractional currency the faces of pretty women appear in place of the remarkably ugly masculine countenances that formerly disgfiured some of the stamps. Here is a tribute to the "brave sex " we all approve. May we not hope that this public compliment may be followed by an act of public justice, long ago demanded : that of paying the female clerks in that department equal wages with the male clerks for equal work?

L. D. B.

INTERESTING TO LADIES.—I have had a Grover & Baker Sewing Machine in use for several years, and have done all kinds of sewing on it, including boy's clothes and shirt making. It has never cost anything for repairs, and gives me perfect satisfaction. I heartily wish every mother owned one.—*Mrs. H. L. Thomson, Duncannon, Pa., wife of Rev. Mr. Thomson.*

WHAT THE PEOPLE SAY.

Editor of the Revolution:

As I sat down to my churning this morning, I took my little babe on my arm and the *Tribune* in my hand to read; and as fate would have it, my eye fell upon the remarks of Horace Greeley at the closing exercises of Packard's Business College, and I felt a sorrow, much akin to anger, to see a man of his avowed principles, thus ready to bark and snarl at every attempt to ameliorate in any way the condition of women. How is it he holds a belief for which he is sorry? I hope he will live to see the day he is not only sorry but *ashamed*, that he ever acknowledged such a belief. To divert my mind from these remarks so transcendantly bigoted and selfish I turned to another page, and commenced to read Political Economy, but when I came to where he claims that one of the advantages of the wages system over slavery is that his wife is his, and in no sense another's, thus virtually ignoring the individuality, the humanity of woman, I could stand it no longer. I have left my cream in the churn and with my babe still in my arms am writing to THE REVOLUTION, thankful that there is one place where woman can speak for herself.

Horace Greeley, and his like, evidently see no wrong, no injustice, no degradation in the enslavement of women on the southern plantations, save as it deprived the black "men of the ownership of wives!"

* * * * * * *

That the women who read the Declaration of Independence on the Fourth, need not feel badly when they read that all men are created equal, Horace tells them that men here includes women also. But when he says, man should not, or cannot, hold property in man, he evidently does not include woman, as he is continually trying to prove it to be one of the Divine rights of man to own woman. And while women, as women, have no rights, it is their chief honor and glory, meekly and cheerfully to submit to the dominion of man. Could any slave-breeder have asked a better champion of his cause?

L. E. B.

MORRISON, Ill., July 20th, 1869.

MRS. CADY STANTON—*Madam:* I write for information. At the Woman's Suffrage Convention, held in Chicago, you introduced a resolution opposing the Fifteenth Amendment, on the ground that it enfranchised the black man and did not enfranchise woman.

I read the Amendment as follows: "The right of the citizens of the United States to vote shall not be denied or abridged by the United States, or by any State, on account of race, color, or previous condition of servitude.

"SEC. 2. The Congress shall have the right to enforce this article by appropriate legislation."

Now there may be a reason, but I cannot see it, why this does not enfranchise woman. If woman is not a citizen, what is she? She is not a citizeness, for that word is obsolete. I have wondered why that point has not been raised. I do not understand, as the constitution defines who are or who are not citizens in respect to those who have their birth and majority in this country. Women are citizens, and when of lawful age have a right to vote under the Fifteenth Amendment so far as I can understand the constitution. You, perhaps, who have made a more thorough examination of the case see why they are not made voters. I would like to know MORE, and am, therefore, willing to be instructed by a woman. I believe conscientiously and religiously in Woman Suffrage, am a working friend of THE REVOLUTION, and the cause of Woman Suffrage and Human Progress.

Yours truly, E. SEARLE.

Unfortunately the Fourteenth Amendment, by attaching no penalty to such injustice, excludes the wives and mothers of the republic from the rights of citizenship. Most men would say that our condition was not specified in this amendment; as angels sitting in the clouds, too holy for any of the ordinary duties of life, cannot be said to be in a condition of servitude. We must get the word "male" out of all our constitutions, and then we shall have a clear, acknowledged right and title to the ballot.

LETTER FROM SWITZERLAND.

GENEVA, June 20, 1869.

VERY DEAR MADAM: I hope that you are in possession of all the numbers of the *Droit des Femmes* which I have sent you up to this time, and that you are satisfied with the editing of this journal. Published in France, under so despotic a government, this paper sustains the cause of liberty at every point, in an admirable manner.

In the letter I had the pleasure of writing you, enclosing our address, I stated in a few words the terrible difficulties which trammeled the publication of the *Journal des Femmes*, also my doubts as to our being able to continue it. You have seen also that my chief aim was to decide on a course that should, above all things, be true to the interests of woman. Indeed, in reuniting our efforts in the same journal, we, defenders and advocates of the Rights of Woman, may hope to spread more and more this flame destined to enlighten woman in her true interests and duties, whilst had we two papers, one for Switzerland, the other for France, then competition would destroy both. We are not here in Europe, as you are in America, where your cause is almost gained, and where six to nine papers may exist together; no, we must speak to those who do not wish to hear, and who consider their reputation compromised in subscribing to a paper of such Utopian tendencies!! I am, then, very happy in this arrangement which I regard as very favorable to the development of our "Association Internationale des Femmes" which from day to day enlarges its boundaries. Since the merging of the two papers it is still I who am in direct relation with my subscribers during the term of their subscription, and to me all monies due are to be paid. Will you have the kindness to inform your son to this effect, as you expressed the wish that he should send me your subscripaon from Germany. It is also I who continue to send our paper to THE REVOLUTION and I trust there will be no change in the pleasant relations of friendship and esteem which have united us up to the present time. I have some difficulty in explaining to myself why I am without any communication from New York since your Convention. Perhaps, Madam, you will have the goodness to enlighten me at this point. Since the Convention, I have not received a single number of THE REVOLUTION nor a single letter from America, and had I not learned through different American papers which my husband received that your Convention was very successful, that Mrs. Stanton was warmly applauded—that Miss Anthony read the address of the President of Association Internationale des Femmes, I should be, at this moment, in complete ignorance of all that which most interests us. I pray you, then, Madam, to explain to Mrs. Stanton and Miss Anthony, with my kind regards for both, the true state of things, and ask them to send me immediately all the numbers of THE REVOLUTION which have appeared since the Convention.

There is certainly a mistake which is very necessary to clear up. I shall be very anxious to learn from your hand some particular details of the different impressions of the Convention—of the persons who distinguished themselves there, and of the general effect produced on the public. Could you also procure for me the address of Julie de Berg and Jonanna Braun, it would give me extreme pleasure to have them.

We go on without discouragement; we close our ears to irony, and by our perseverance, we, to a certain extent, force men to consider us as having a right to live, that is to say, that little by little men begin to compromise with their old prejudices and accord this and that, without suspecting that in recognizing the truth of the principle, which we defend, they really admit the justice of all our aims, and in reality, it is but in this way, step by step, that we can reach success, we women, who wish to dethrone the gun, instead of serving ourselves with it, and who seek no other conviction than that inspired by the enlightened conscience of the individual.

In the hope of soon receiving from you good and friendly news, I send you my most sympathetic regards.

To Mrs. Elizabeth Smith Miller. MARIE GOEGG.

We send warm greetings to our earnest colaborer across the ocean. We hope our foreign readers will be careful to send all they see of interest on this question, to their friends in the old world. We mail THE REVOLUTION regularly to all parts of the world, and write innumerable letters and yet the cry comes from all quarters for documents and reports of what we are doing in America. To those who have not yet heard, we would say that our May convention, in point of size, interest and foreign correspondence, surpassed any ever held in this country. Of course, we were subject to the usual interruptions from insane and disorderly interlopers, and there was some division in our councils, as the women of the nation are by no means agreed on the Fifteenth Amendment, or "manhood suffrage," the great political idea of the republican party; but still, all this created discussion and roused new thought on the question, and will probably give rise to two parties on Woman's Suffrage in this country, the one led by men who believe that women should wait until men are first enfranchised and the other by women who believe "that now is the time."

WOMAN SUFFRAGE IN ILLINOIS.

A Women's Suffrage Convention met at Aurora, Illinois, last Friday. Besides the ordinary resolutions passed, the following may be of interest:

"Resolved, That we have reason to believe that, as the words slave and negro were purposely avoided in framing the Constitution, so that in due time negroes could be admitted to participation in political power, it was in like manner framed by the omission of the words male and man, so that women could be admitted without any change in the language of the Constitution."

The Rev. Dr. Button, who had been invited to participate, made a speech against Woman's Suffrage, after a promise from the Chair that the audience would hear him quietly. If women, he asked, have the power to pass laws not agreeable to men, how will she enforce them, being the weaker sex? Suppose, too, he said, a woman was running for office in opposition to her husband. The gentleman's remarks gave rise to animated discussion, but good order was maintained. Mrs. Livermore made interesting personal remarks. "Mrs. Stanton," she said, "is the honored mother of seven children; Lucretia Mott of as large a number—and yet they attended to their politics. Susan B. Anthony is not married, and is not likely to be. She has something better to attend to. Any man who asks her to have him will be likely to get stuck. Anna Dickinson is not married, because she, too, has something else to attend to; and any fellow that has the temerity to ask her will be most politely and courteously mittened. She has had two hundred offers already, and unfortunately for the proposers, she sent them away with a decided 'No' in their ears."—*Tribune*

The resolution is no doubt true, and I should have finished up by denouncing the party that introduced the word "male" where it had never been before. Lifting the negro up with one hand, and thrusting the women down with the other, may be progress, but we do not see it. As to woman's capacity to enforce her laws, it is not to be supposed that the sexes will ever be so antagonistic as to be solidly arrayed against each other. Again, moral power is stronger than brute force. It is not the muscle of rulers that holds the people in subjection, but their respect for authority. The elements of sovereignity, says Blackstone, are three, wisdom, goodness and power. It cannot be denied that two of these elements belong to woman. As to Miss Dickinson's cruelty to *the sex*, we hope she will be promptly arraigned in Bushnell's court the moment that benevolent body is organized.

INCIDENTS.

Editor of the Revolution:

I HAVE laid down your last paper with what epicures would describe as "a good taste in the mouth"—fresh, pungent, well-flavored.

Each time THE REVOLUTION makes its advent, there hangs over my devoted head the hair-suspended sword of sewing waiting, and duties manifold unperformed, but I generally seize the fascinating and inspired sheet, and absorb it at a sitting.

In your mention of Vassar College Commencement, I am reminded that the authoress of one of the best essays has a father who has given the entire weight of his public power against the "Woman movement." In reply to some of our light skirmishing for the young lady's opinion, since graduation, she naively but decidedly replied, "I do not agree with father in his opinions."

I might also add that this man who is so fearful of woman's stepping out of her sphere has a gifted, elegant and faithful wife, to whose popularity and tact he is largely indebted for his own distinction.

Last Sabbath, one of our ministers—florid-faced and full necked, held forth, with vehemence, upon ante-natal deaths. As I thought of his fragile, invalid wife, and looked around upon the crowd of worn, pain-marked mothers' faces, I felt that I could have exhorted on ante-natal *causes*, and hinted that when men, even Chris

tian ministers learn to hold their lusts in abeyance—to be pure, self-poised and well-balanced, there will be less *cause* for these doleful jeremiads poured upon the heads of pale, drooping wives. Wives who mutely stretch forth hands toward Heaven begging for respite from the double weight of maternity and sensuality.

As I stepped on board a train of cars last week, I was followed by a pale, slender woman, crying bitterly. There was a delicate child of less than two years clinging to her skirts; and beside holding a puny baby in her arms, she was dragging a large bundle of clothing. Her face and dress betokened that she was one who had "seen better days."

Thinking she might be in want, I asked her if I could do anything for her. "Oh, no!" she sobbed, "it's only my husband!"

"Is he dead?"

"Oh, no, its worse than that. He left me on the levee this morning, and told me to go home and attend to my things, and that I might not see him again."

"What was the matter?" I asked.

"I don't know," she said, "unless it is that he married me for my money, and now its all gone, he has left me, with the children, to get along as best I can." Again she burst into tears. I suggested softly to her that "God had a care for the widow and the fatherless," and turned away. If I could only have directed her to some situation where she could earn food and clothing for herself and little ones, I should have felt that if I had not done so orthodox a deed, I had done at least a more truly christian one, than in any amount of scripture quotations to her. But every place here is crowded with young men who flood from the east and hang about the towns waiting for chance situations rather than go to the broad acres that lay idle and fallow.

There is no use crying silence to this new earthquake in the social world. The old strata are to be upheaved and from the debris the Goddess of Justice, Equity and Truth shall arise and make the world happy. M.

REV. OLYMPIA BROWN AND WOMAN'S RIGHTS.

In her poem delivered before the graduating class of Westbrook Female Collegiate Institute, July 30, 1869, Rev. Phebe A. Hanaford pays a deserved tribute to her friend, Rev. Olympia Brown At the Commencement of 1868, Miss Brown was present and offered the prayer preceding the address by Rev. Mr. French, and the poem by Mrs. Hanaford. On this occasion she was travelling in the West. The following is the portion of the poem referring to Miss Brown and to Woman's Rights:

You may be called to science sweet
Where love shall lead the way,
And in the homes of peace may dwell,
Through all the gladsome day.

Some noble hearts to yours allied
Your presence may inspire,
And thus you may the world's work do,
Beside the household fire.

But some may in the open field,
Share in the moral fray,
And fight the battles of Reform,
With hope of victory.

The promise still to you is given,
"Ask and ye shall receive,"
For strength and wisdom wait on those
Who in the truth believe.

And who will toil with purpose high,
As she has toiled, I know,
Who offered prayer within these walls,
But one short year ago.

A true and noble woman, she,
Worthy Olympian name;
And winning in her Master's cause,
Each day, undying fame.

The years to come shall see her toil
Like His who sows good seed,
Was not in vain; but she will share
The welcome harvest meed.

For she has sought the highest good
Of her sex every where,
And that the woman with the man,
In equal rights should share,

I bear her greetings to this school,
Her blessings and her prayer,
That in the years to come, these girls
A civic crown may wear.

And side by side with brother men,
May do the work divine,
To which they may be called of God,
And glorious wreaths may twine,

To crown the brow of future days
When rules alone the Right,
And none are crushed beneath the tread
Of a relentless Might.

God bless Olympia Brown, and those,
Who by her side have trod,
In days gone by, with hope to lead,
Their sisters up to God.

And on the woman's heart to stamp
The thought of duty grand,
Which shall induce her to accept
Her place in this fair land.

Her place beside the man to mark
This nation's future sway,
Until the land we love the best,
Shall be the best, for aye.

This cannot be till Woman takes
Her place beside the Man,
For only thus, can triumph's arch
Our pathway overspan.

And I rejoice that you to-day
In panoply so fair,
May mingle in the noble strife,
Which waits the victor there;

May consecrate your cultured powers
Your wisdom here attained,
To all that service of your God
By which the crown is gained.

God bless you with the power and will
To battle with the band,
Who nobly strive to-day to make
God's own—our native land!

The vanished years, when you and I were called
To quaff the bitter draught, as dear ones fell,
Who died for Liberty and Union then,
Died for the country that we all loved well.

Those vanished seasons we can ne'er forget,
For deep the anguish which our spirits knew,
When from our homes were summoned forth the best
And cypress trees around our pathway grew.

Now, by the memory of those grander days,
When patriotism surged on every side,
I call you to the service of the land
For which your crowned ones nobly lived and died.

Claim ye your rights. Young women, let the hour,
Which finds you going forth to duties high,
Find you aspiring to a place beside
Those who laid down their ballot then to die.

The times are ripe for this Reform to stand
Above all others in this favored land,
And in its train shall rapid follow those
Who have contended with o'ercoming foes.

And Temperance her victory soon shall know,
When woman's hand the casting vote may throw;
I do not tremble for my country's fame,
When I remember Justice is God's name,

For love is yet more His, and love shall rule
When forth from every home and every school
Shall march the host of women, true and brave,
Each no more less a citizen than slave,

No longer classed with idiots in the land,
But by the side of freemen e'er to stand,
And in the home, the church, the state to be
Man's help-meet, God ordained, divinely free.

Then shall the land we love, out-rank the rest,
The freest, noblest, purest and the best;
And the bright promise bow each cloud o'erspan,
For right must win when Woman works with Man.

The turn of thought of women, their habits of mind, their conversation, insensibly extending over the whole surface of society, and frequently penetrating its intimate structure, have, more than all other things put together, tended to raise us into an ideal world, and lift us from the dust in which we are too prone to grovel.—Henry Thomas Buckle.

FOREIGN CORRESPONDENCE.

A TRIP ACROSS THE ATLANTIC.

LONDON, July 10, 1869.

In this age of travel, when sixteen steamships often leave New York in one day, it may seem to some that it is quite unnecessary to say anything about so commonplace an affair as a voyage across the Atlantic. "Almost everybody has been or is intending to go to Europe at some time—why, then, need you describe a trip in an ocean steamer?" some one may ask. For the very reason that so many of our countrymen and women *are* going, I reply, and because, in my own experience, so many of our personal friends have asked us, "What do we need to take on the trip for our comfort, what sort of dress do we require what sort of wardrobe for our proposed trip?" etc. Having frequently answered these queries in my own immediate circle, it has occurred to me that a few words on this subject would not be unacceptable to a great many Americans who have in contemplation a trip abroad for pleasure, for health, or for improvement—or for all these objects combined.

In the first place, you do *not* want a great quantity of luggage. It is all charged by weight on the European railways, only a few pounds being allowed to go free, and this item proves no small part of the expense of travelling abroad when railway fares are more than double those we pay at home. Then, too, every American is going to Paris, the headquarters of fashion and finery, and the time to purchase one's wardrobe is after the sight-seeing is done. A good warm travelling suit for the steamer, a nicer short suit for street wear and sight-seeing in the cities, and a black silk costume for better work, are all-sufficient for people who do not intend to do anything but sight-seeing. If visiting, going to the opera, etc., enter into one's plans, two long dresses, a dark and a light, will be a proper addition to the toilette. A round hat will be enough provision for head-gear; no dress hat is needed, as bonnets are never admitted in England to theatre, opera, concert, or lecture.

I remember seeing a good American lady sadly embarrassed by this social law in England. It was on the occasion of one of Dickens's readings in St. James Hall, London. She and her husband, both well-advanced in years, had secured seats in the best part of the room, but were stopped by the door-keeper, who informed Madame that she could not wear her bonnet in—it was not allowed. Now, the good lady, it was evident, wore a cap when she did not have on her bonnet, and a sudden sense of how her head would look without its usual covering of furbelows made her hesitate and shrink from the *expose*. But the law was a fixed one, and the Cerberus of a door-keeper inexorable. There was a struggle between her desire to hear Dickens and her vanity, but Dickens carried the day! Heroically she took off her hat, smoothed her scanty hair with her fingers, and with a sigh for the gray wisp behind, deprived of its usual shield of ribbons and laces, she went in, and, let us hope, enjoyed the reading well enough to make her forget her capless head. But she must have been less than woman, had she not preferred to have been dressed suitably for the occasion.

But this is quite out of the line of steamer needs. It is the custom to go on board in one's nice travelling dress, but the next morning after sailing finds every one of the butterflies of the day before metamorphosed into a grub again. The nice costume is exchanged for a warm and

plain suit, the crinoline is laid aside almost universally, the hat is hung up and a warm hood takes its place, the hair is simply dressed, and everything like style is dropped for the ten days passage. If, once in a while, a lady keeps up an attempt at a pretty toilette, that stamps her at once as a novice at sea.

The state-rooms are very small, and the most of one's luggage is of course packed in the hold; one good-sized valise, or one small trunk, is all that is needed in the room, and will contain the few changes of linen, etc., that are essential on the voyage. A few thick shawls, or rugs, to wrap oneself in, and a folding cane-seat chair to sit in upon the deck, will be found not only useful but absolutely indispensable to any one afflicted with sea-sickness. To get on deck and breathe the fresh air is one of the best remedies for that distressing malady, the only sure preventive for which is to stay on land.

One of the first things to be done after going on board, is to see where your seat is at table. There are four long tables on each side of the main saloon, and on each place is put a paper having the name of its occupant for the voyage, and this seat is not only yours for meal times, but it is not considered ship-etiquette to take any one's else place at any other hour. This is your reserved seat during the passage, when in the saloon. Ladies are generally given the inside places, where they can lean their heads against the ship's side, if ill.

As to the occupations on shipboard, they are limited. If blest with a good appetite, eating will absorb a large part of one's time. The meals on board are five in number. Breakfast at half-past eight, lunch at twelve, dinner at four, tea at half-past seven, and supper, at which meal people order what hot dish they like, at nine o'clock! No one, surely, of the most voracious of sea appetites need complain of the number of these repasts—as to quality, it is the fashion to grumble while at sea, but when the difficulties of cooking and preserving food for ten days are considered after the passengers get on shore, they are disposed to be less critical and censorious.

There is a library on board ship, but it has the fault of being too well selected. It consists of too many histories, which no one wants to read at sea, where novels are the only suitable books, or of poems like Byron's that everybody has read, or works like Scott's open to the same objection. So it is advisable to take along some good, stirring, sensational new novels.

Flirtations should not be omitted among the employments or amusements of steamer life. There are generally three or four different affairs of this sort in progress, and they are like charity, "twice blessed." For they not only amuse and interest the pairs carrying them on, but afford no small gratification to the more sedate of the passengers who, too old, or too something else, for active participation in such a mode of passing the time, are yet quite young enough to enjoy looking on and watching the variations of the affairs. These flirtations occasionally ripen into matrimony, but generally the close of the voyage brings them to an abrupt termination.

There is no place so well suited to gossip on earth, as a steamship. Perfect idleness in the first place, and the being shut up together for ten days, away from all one's ordinary associations, develop gossip as naturally as spring rains do vegetation, and, as it depends on the soil whether this vegetation shall be weeds or flowers, so the gossip on board is kindly or unkindly, harmless or malicious, according to the character and temperament of the various individuals.

Before two days have passed, everybody knows who everybody else is! How this is done is one of those inscrutable mysteries of social life which will ever remain like the sphinx's riddle, without a solution.

If there is a bridal pair on board, that, of course, is known at once, but there is nothing strange about that, as newly married people generally wear their honors so openly that they are known and read of all men. But how it is discovered that there is a *runaway* pair on board, or how that Mr. So-and-so has his second or third wife, or that Mrs. Such-a-one henpecks her lord and master, or that Mr. Some-one-else is a tailor, and other personal matters which people generally keep to themselves, that these biographical items, and others of a similar character, are known to everybody on board, is rather surprising. But strange as it is, it is true. Let nobody with a secret which he wishes to keep inviolate, be rash enough to make a passage to Europe. The waves will wrest his mystery from him, and the winds will whisper it into everybody's ears, and before he is aware of it, it will be the theme of conversation of his one hundred and fifty fellow-passengers.

The sea, too, is a marvellous unveiler of people's characteristics. The thin varnish of politeness which the selfish man polishes himself with on land disappears in the sea air, and he exhibits himself in all his most disagreeable phases. Greedy people, vulgar people, silly people, ignorant people, display themselves quite unconsciously, and, to a student of character, provided he is not sea-sick, no place offers ampler opportunities for his favorite observations than a steamer passage across the Alantic.

But it must be confessed that the ten days are weary and monotonous. One gets tired of pulling his fellow-creatures to pieces, of seeing ships pass, of seeing a whale spout, or a porpoise gambol, or even of seeing, as we did, distant icebergs float silently and solemnly past us. White, spectral and ghastly they moved on, chilling the air for miles around them with their cold presence; the seas dashed against their gleaming sides, but fell back, broken and powerless, as if they had struck upon some rugged cliff. As we gazed at these grand and resistless ice masses, my thoughts reverted to the ill-fated President and other steamers which struck against some such bergs, and went down with all on board, not one escaping to tell the tale. The vicinity of icebergs is a dangerous one, and officers, crew and passengers are only too glad to escape from it. They are sometimes twenty miles in length, and varying in form, resembling mountains, turreted castles, cathedral spires, and assuming other fantastic shapes, but whatever may be their form, they are always grand, majestic, solemn and awful.

No one who has seen them floating in the midst of the broad Atlantic can, I think, be satisfied with Church's picture of them as seen in Labrador. Those warm, prismatic splendors may belong to them in certain effects of light, but what the painter gains in color, he loses in sentiment. By seizing upon these rainbow hues, he gives us brilliant icebergs, but they are not grand. Tricked out in these colors, the iceberg has lost its characteristics of solemnity and gloom. It is as out of keeping as Hamlet would be in a gala dress, though, no doubt, he had such garments, being a king's son, and probably possessed of a wardrobe suited to his rank.

Our voyage was an unusually long and unpleasant one for the season of the year. We had a severe storm for two days, and head winds continually. The sailors were all of the opinion that our bad weather was due to the presence of three nuns, Sisters of the Sacred Heart, who were among the passengers; but why Neptune should have such a spite against the harmless old ladies, I could not see, so while admitting the fact of the bad passage, rather doubted that they were the cause of it. Nothing could shake the sailors' belief that the nuns were responsible, however.

Eleven days brought us to Liverpool, where nobody stays unless on business. We came on to London as soon as possible—it is now in the season, and very gay, and in my next letter I think I shall have something to say of what most interests an American in this great metropolis.

L. C. B.

The writer of the above is Mrs. Bullard, Corresponding-Secretary of the National Woman Suffrage Association, now travelling in Europe. The Revolution has promises of occasional contributions from her pen.

WHAT WOMEN ARE DOING.

From the Wilmington (N. C.) Journal.

Noble Act of a Southern Girl.—At Smithville, N. C., on the 13th ult., the daughter of Captain Hunter, of the steamship *Fairbanks*, while playing on the dock at Smithville, was struck by a plank and immediately knocked overboard. Miss Kate Stuart being on the dock at the time, immediately plunged in, and being a capital swimmer, caught the girl as she came up the second time. Miss Stuart immediately struck out for the shore, but as the child (aged 12) was so heavy, she was obliged to cling to the posts of the dock until sufficiently recovered to swim to the shore with her burden. All honor is due to this brave girl, who has twice been instrumental in saving the life of her fellow-beings.

Miss Sallie R. Banks has been appointed Deputy Collector of Internal Revenue for the District of Sumter (S. C.). Miss Banks has been for some time teaching a colored school.

From the N. Y. Times.

Now it seems that the Central Park Carriage system is objected to because it is found that improper women ride in the carriages. Alas! they are allowed to ride also in the street cars running through every avenue in the City, and in the Broadway omnibuses at all hours of day and night. They are allowed to walk the streets, to eat in the restaurants, to attend public turn-outs, and to travel in ferry-boats and steamboats. No way has yet been found of excluding them entirely from such places as these; and we don't believe any more of them will be found in the Central Park carriages than in other places of public resort. Moreover, they will be kept in better order there than they are kept anywhere else.

In the lower part of a house at the foot of Silver street in Newcastle-on-Tyne, there are at present residing two sisters whose united ages amount to one hundred and eighty-eight years. They belong to Yorkshire, but have spent the greater portion of their lives in Newcastle. The oldest, named Mary Surtees, was born in 1765, and is therefore one hundred and four years old, while her sister, Margaret Loxley, is in the eighty-fourth year of her age. They are both widows. Mrs. Surtees is blind and very dull of hearing, but otherwise is in the enjoyment of good health, and is as fresh as could be expected at such an advanced age. Of course, she is not able to go about much, but her sister cheerfully discharges the duties of their humble abode, and the room they occupy, though it contains but little furniture, is kept exceedingly clean. They are in receipt of five shillings a week from the parish.

It is sad to think how long these women may have lived without their "public representatives," and "divine heads." Here is a great blunder in natural history, which is continually repeated on all sides, men being gathered to their fathers without their wives, the oak cut down and the vine left standing. Oh! how

long will tender dependent woman, made by her Creator to trust and twine, be left thus alone to bear the fierce blasts of winter, and the scorching heats of summer? Where is the strong arm and brave heart intended for her comfort and support, until the battle of life is o'er? Echo answers, where?

LARGE BEQUESTS.—The will of Dr. Ebenezer Wood ward, of Quincy, Massachusetts, is one of the most mu nificent of this age of liberal legacies. After providing liberally for the support of his wife, sister, and other relatives, he bequeaths the largest part of his great wealth to the town of Quincy, for the purpose of establishing and maintaining forever an institute for the edu cation of girls from the age of ten to twenty, who are born in Quincy, and none other, the property to be managed by the selectmen, together with the clerk and treasurer; and the school by the ministers of Quincy. All ornamental as well as useful branches are to be taught in the institute, which is to be located on the Greenleaf Farm. In case the town declines the bequest on these terms, or fails to comply with the conditions of the will, the property is to go to Dartmouth College without restrictions.

What are the rich women doing that they make no bequests for their sex?

SUFFRAGE MEETING AT THE BUREAU.

THE regular weekly meeting, under the auspices of the National Woman's Suffrage Association, on Tuesday of last week, was well attended.

As usual, quite a number of representatives of other states than New York were present.

The Vice-President, Mrs. Phelps, took the Chair, Mrs. Wilbour acting as clerk.

Mrs. Wilbour, from the Executive Committee, presented the report of that body, recommending the appointment of Mrs. Livermore and Miss Anthony to organize the Western States Suffrage Associations.

Mrs. Wilbour also reported that Mrs. Hooker of Hartford had accepted the office of Advisory Counsel for Connecticut, and Mrs. Maria R. Matlock for Louisiana.

Mrs. Norton read the appeal of Mrs. Gage, the Secretary of the New York State Woman Suffrage Association.

The announcement of the Rhode Island Convention, to be held at Newport, on the 25th and 26th of August, was then read, and the hour having expired, the meeting adjourned.

SEVENTH ANNUAL ANNOUNCEMENT OF THE NEW YORK MEDICAL COLLEGE FOR WOMEN.—The regular session of 1869-70 will commence on Tuesday, November 2, and continue Twenty Weeks. There will be a re-union, and opening exercises at 8 o'clock p.m., of that day, at the College, 187 Second Avenue. The short, or preliminary term, will commence September 20. Examinations for matriculation will be conducted by the Faculty during the first week of attendance.

The Trustees of this Institution are now earnestly devoting themselves to the establishment of the Hospital Department for women and children, with increased accommodations, and on such a plan as to make it a benefaction indeed to its patients. That there is an urgent necessity for a larger number of free hospitals in the city, on the ground of Christian charity alone, they say is admitted by the eminent physicians in charge of Bellevue hospital where the patients are so numerous that the men alone would fill all the wards. But besides the vagrant poor who crowd Bellevue, there is a large and worthy class of seamstresses, teachers, saleswomen, workingwomen, in all departments, who can ply support themselves and those dependent upon them by constant labor, and who, when they are overtaken by bodily sickness, are filled with despair at the dark prospect before them. To these and to the children of such, this hospital, the Trustees declare, will offer its shelter, and here they will be tenderly and kindly cared for, on most liberal terms. The hope is expressed that the benevolent and the wealthy, especially such as are favorable to woman's elevation and improvement will not overlook this Institution in the distribution of their charities.

Surely there is no college in the land of greater promise to woman and to the world even, than this. Its past successes, under the many unfavorable circumstances always incident to the founding of a new institution, the talent of the Faculty in charge, and the efficiency of the board of Trustees, are assurance sufficient for its future progress. P. P.

LABOR FOR LABOR.

MR. JOSIAH WARREN, a counsellor in Equity in Massachusetts, has set on foot a project for laying out new towns for the *direct exchange* of services between all the useful classes: cutting off all speculations and giving to all labor its full and complete compensation and tending towards universal co-operation, peace and abundance; without "communism" or any other ism or organization in conflict with personal liberty; without disturbing the individual ownership of property and without dimimishing individual responsibility. So many appliances of moral and material machinery to propel forward the chariot of reform towards millennial bliss should really achieve something, for they have come to occupy a large space in the public thought. Mr. Warren begins cautiously, which is wise, and wishes all who would understand his plans to commence with sending Ten Cents to J. Warren, Counsellor in Equity, Cliftondale, Massachusetts, for printed docum ents.

VIRGINIA GLAD.—Not at the result of her late election so much as at a prospect of labor almost on ner old terms. California is alarmed that China has found the way there and is pouring her populat on over the Pacific in such myriads. The democratic party, Mrs. Partington-like, have put their platform up against the surging in billows of them. The wiser part of the republicans, however, are hoping soon to turn them to account as voters; about all they seem to want men for now-a-days, yellow, black or white. New England is afraid of that vote, whatever party has it, believing that by it the West will soon overrule the East, and so control the loaves and fishes. But Virginia waits impatiently the coming of the Chinese, as they are supposed there to be almost as cheap labor as were their former slaves. The Richmond *Whig*, last week, talked about it on this wise:

> There are two circumstances which, at this time, will prove irresistible in transporting to our shores the industrious people of China. 1st, *Labor* is rebelling against *Capital* all over this country and Europe, demanding more wages and less work; and 2d, the immense profits to be made by the transportation. The Chinese are anxious to come, the steam companies are anxious to receive their passage money; and capitalists, disgusted with eight hours' work and strikes, are eager to get laborers, who never complain of prices and never strike. The result is inevitable. *All the parties engaged in this business are wholly indifferent about the effects upon race, or society, or government.* Their one object is to promote their present comfort and well-being, leaving the future to take care of itself. We saw a farmer of this vicinity the other day inquiring whom he could address, in order that he might obtain a cargo of Chinese laborers for himself and neighbors. Well, here are the Chinese, as abundant as leaves in autumn, eager to rush in and settle all disputes, by doing any and all work, at any price, however trifling.

And that is just the price slaveholders are willing to pay. And always have been. The *Whig* is frank in its statements, as well as truthful, though it did not italicize the lines as above. But were ever confessions more shameful and sordid than these? P. P.

THE VOTING WOMEN OF NEW JERSEY

No paper, out of hundreds that come to this office, seems better to enjoy giving a stab at THE REVOLUTION, its editors and its cause than Forney's Philadelphia *Press*. But that shall not hinder its doing a service when it can be appropriated to that purpose. The following from its columns will not be wholly new to our readers, but is worth re-registering here.

> In the state of New Jersey for a goodly number of years, women enjoyed and exercised, in common with men, the right to vote. It is a matter of history that previously to 1776 only men voted, but in that year the original state constitution conferred the franchise on "all inhabitants"—men and women, white and black—who possessed the prescribed qualification of £50 real estate and a twelve month's residence. This constitution remained in force until 1844. The legislature on several occasions used the words "he or she," in reference to voters.
>
> In the year 1797 seventy-five women voted in Elizabethtown for the Federal candidate. In the presidential contest between Jefferson and Adams women generally voted throughout the state. In 1802 a member of the legislature from Hunterdon county was actually elected, in a closely contested election, by the votes of two or three women of color. In 1807, at a local election in Essex county for deciding the location of the county seat, men and women generally participated, and also we hesitate to record it, were *jointly implicated* in extensive frauds.
>
> In the winter following this unfortunate experiment at Essex, the legislature of New Jersey passed an act restricting suffrage to adult white males, and taking it away from all others. Of course, this act, like the famous statute of Maryland providing that any new member of the bar on admission should pay a tax of five dollars in support of Luther Martin, the first lawyer, was flatly unconstitutional; but no very serious objection was made. In 1820 the same provision was repeated, as a kind of public declaration of opinion, and remained unchanged until the adoption of the constitution of 1844, in which they were regularly and legally incorporated.

In the "frauds" of the 1807 election in Essex it appears that "both men and women were jointly implicated." Perhaps the subsequent legislative proceedings disfranchising women and colored folks, could they be consulted, would throw light on the question, with whom originated the fatal frauds? Was Essex another Eden, the woman being first in the transgression, with the black man at the bottom of the business, with his tempting wiles, like the serpent in the garden? So New Jersey must have reasoned, judging by the way she pronounced and continues the curse. P. P.

INSULTING.—If the women of Tennessee can swallow such a dose as Senter, the candidate for Governor of that state, is administering to them in his stump speech form place to place, surely no doctors boluses can ever harm them. Here it is as it is poured out to them at the close of his harangue:

> Ladies, a word before we part, to you—when the day for election arrives, get up early, prepare a good breakfast, have the shaving water and towel ready, let nothing but smiles and cheerfulness possess you, and when the good man starts for the polls, go with him to the gate put your arms around his neck, kiss him, then ask him to vote for Senter,

The Revolution.

ELIZABETH CADY STANTON, Editor.
SUSAN B. ANTHONY, Proprietor.

NEW YORK, AUGUST 5, 1869.

WOMAN SUFFRAGE CONVENTION.

On Wednesday of last week a very large and important County Convention was held in the goodly old town of Newburyport, Essex Co., Massachusetts, where the celebrated George Whitfield died and was entombed, and where William Lloyd Garrison was born, as also the distinguished Caleb Cushing, the most learned, the most truly scholarly man and profoundest lawyer the democratic party ever boasted. The one was the devoted, determined enemy of southern slavery for the last thirty years of its existence; the other, in all that period, in whatever emergency, whether Texas, Mexican war, Kansas, Fugitive Slave law, or whatever were demanded by "*the peculiar institution*," was ever its equally devoted advocate and champion. And in all that time, the latter was the favored, loved and cherished son of his native town, whom she always delighted to honor, while she cast out the other as an unclean thing. It is said that she has changed her mind in respect to both of them, since the war first struck fire against the walls of Fort Sumter, and kindled the whole country into flames.

At any rate, Mr. Garrison was the star of the convention last week, and nobly sustained all his former well earned, well deserved reputation as the defender of human liberty.

The correspondent of the New York *Tribune* gives a fair account of proceedings. Only press of matter prevents a full transfer of them to these pages.

There was a good attendance throughout the day and evening, the audiences consisting largely of ladies. Among those present were Mr. Wm. Lloyd Garrison, Mrs. Julia Ward Howe, and the Rev. Phebe A. Hanaford, who gave character to the Convention. Mrs. Wm. Ives of Salem was chosen President. Mrs. Hanaford offered prayer, and the Rev. B. F. Bowles and Mrs. Howe made short speeches to break the ice, and they succeeded very well. Mr. William Lloyd Garrison was now introduced. He said it gave him great pleasure to advocate any righteous cause, and there never was a more righteous cause than that which had called them together. To indicate the objects and claims of the Convention he presented the following resolutions:

Resolved, That the natural and inherent rights of one human being are those of every other, in all cases equally sacred and inalienable, and neither affected by, nor dependent upon, sex or condition.

Resolved, That those who deride and resist the claims of woman to a full recognition of her civil rights and political equality, strike at the foundation of all truly free and equitable government, contend for a sexual aristocracy, which is as irrational and unjust in principle as that of hereditary descent, and show their love of liberty to be one-sided and selfishly partial.

Resolved, That for men to claim for themselves the elective franchise and the right to choose their own law-making representatives as essential to their freedom, safety and welfare, and that to deprive woman of all these safeguards solely on the ground of a difference of sex, is to evince the meanness of usurpation and the folly of self-assumed superiority, and to stand convicted of the grossest injustice.

Resolved, That woman as well as man has a right to the highest physical and mental development, to the most ample educational advantages, to the occupancy of whatever position she may fill in Church and State, in science and art, in poetry and music, in painting and sculpture, in civil jurisprudence and political economy, and in the various departments of human industry, enterprise, and skill, to the elective franchise, and to an equal voice in the administration of justice and the enactment of laws for the general welfare.

Resolved, That to pretend that the granting of these claims will tend to make woman less amiable and refined, less regardless of her duties and obligations as wife and mother, a wanderer from her proper sphere, bringing confusion into domestic life, and strife into the halls of legislation, is the old outcry of legitimacy as to the incapacity of the people to govern themselves, and has no foundation in reason, experience, fact nor philosophy.

Resolved, That the necessary consequences arising from exclusion of woman from the possession and exercise of her natural rights have been calamitous to the whole human race, making her servile, dependent, unwomanly, the victim of a false gallantry on the one hand, and a tyrannical subjection on the other, crippling her physical development, obstructing her mental growth, and incapacitating her for general usefulness, and cultivating in man a lordly and arrogant spirit, a passionate love of dominion, and a pervading disposition to lightly regard her comfort and happiness.

Resolved, That so long as the most ignorant and degraded men are freely admitted to the ballot-box, and thus recognized as competent to decide who shall be in office, and how the government shall be administered, it is preposterous to pretend that women are not as well qualified to participate in political affairs.

Resolved, That it is the coolest assumption for man to claim the prerogative of determining the sphere of woman, and he is adding insult to injury when he denounces her as unwomanly and condemns her as unsexing herself if she venture to pass over the limits he assigns her.

Resolved, That the common law, by giving to the husband the custody of his wife's person, does virtually place her on a level with criminals, lunatics and idiots, since those are the only classes of adult persons over whom the law-makers have deemed it necessary to place keepers.

Resolved, That our present Democracy is an absurdity since it deprives woman even of the political power which is allowed to her in Europe, and abolishes all her aristocracy only to establish a new aristocracy of sex, which includes all men and excludes all women.

Resolved, That the present unjust and inconsistent position of woman, not fully recognized either as a slave or an equal, taxed but not represented, authorized to own property but not free to control it, allowed to obtain an education but not encouraged to use it, permitted to form political opinions, but not allowed to vote upon them, all mark a traditional period in human history which cannot long endure. Finally,

Resolved, That the main power of the Woman's Rights movement lies in this, that while demanding for woman better education, better employments, and better laws, it has always kept steadily in view the one cardinal demand for the right of suffrage, as being in a democracy the symbol and the guarantee of all other rights; and we pledge ourselves to renewed efforts until that right be secured. To this end we call upon the Christian Commonwealth to renew their petitions to the Legislature at its next session, to submit to the decision of the recognized voters an amendement to the State Constitution, so that the right to vote shall not be limited to male citizens.

Letters were read to the Convention, highly approving its objects from Ralph Waldo Emerson of Concord and Prof. Alpheus Crosby of Salem.

Mrs. Julia Ward Howe, Rev. G. H. Vibbert, Mrs. B. F. Bowles, Judge Ames, the Rev. Olympia Brown, Rev. Mr. Wright of Newburyport, Rev. Phebe A. Hanaford, and others, spoke at length, during the afternoon and evening. Mrs. Howe, in the course of her remarks, considered the arguments which were drawn from history in favor of the subjection of women. She did not apprehend any danger, because some women were not disposed to join in the demand for suffrage. It was too late to turn back, and the extension of the whole theory of representation, and the wide enfranchisement of the race, called women, to a participation in the rights and duties of the ballot-box. Without it, legislation will continue partial and one-sided. In closing, she looked forward to the time when the prejudices of law and custom should cease to offer obstacles to the development of one-half of the human race, and that half the mother of all. The resolutions were adopted by a large vote, and the Convention adjourned.

While preparing this account, an excellent letter comes to hand from Rev. Phebe A. Hanaford, giving additional particulars as to the proceedings, which, as they do not change at all the character of the report as already given, it must be deferred for want of room. Mrs. Hanaford speaks in the highest terms of the addresses of Mr. Garrison, Mrs. Howe, Rev. Miss Brown and others, and thinks the thousand or twelve hundred people in attendance must have been lastingly as well as deeply affected by the power of logic and argument presented.

P. P.

INDUSTRIAL SCHOOLS.

The Chicago *Tribune* almost sneers at the active workers in the cause of woman, because they complain of her condition up and down the country, instead of taking hold with their own hands at "*blacksmithing*" and similar occupations and working out the problem. Why the *Tribune* designates blacksmithing as suitable to that purpose is best known to itself. It is representative of much of its treatment of the movement, which from the first it has seemed to spite. But there are those about that journal who know full well that many, if not most, of the leaders in the woman's enterprise have learned by actual contact what the hardest of woman's work is, if not at blacksmithing, at a blacksmith's wash-tub, than which (if the *Tribune* don't know it, this writer does) there are few harder or less desirable places for man or woman. Even Mrs. Stowe has described some of her experiences as housekeeper in a way that should silence and shame all such writers as the one in the *Tribune*.

And women are paying their money, too, where the law, custom and public sentiment permit them to have it, with a liberality that men should rather admire and imitate than sneer at, because it is given by woman, or because she chooses her own way of effecting her purposes.

Mrs. Dr. Bachelder of Boston has instituted a training school for girls on a plan far superior to any which man's wisdom has yet founded, and has carried it onward and upward at her own expense, with such signal success as to attract the attention and admiration of the Boston Board of Education. And it is now actually adopted into the city school system and placed on the same basis with other public schools, only that the instruction is to be in work and not in books. And the work taught is real work, not sham nor shoddy, as to make a wristband and never know how to make the sleeve, and still less the shirt. A lad of my acquaintance was sent to work in a button manufactory of large capital and business. He was set to making the *eyes* of the buttons and no other parts. He worked on, month after month, with great patience and perseverance, to the entire satisfaction of his employers who deemed him a most promising boy, until one day he waked up to the situation, picked up his little traps, went home and told his father he could not stay at his button-eyes any longer. He did not complain of the confinement, nor of his treatment there,

but said he had been there all that time, "*and never finished anything!*"

Reason enough for coming away. The very nature of the human mind and soul is to want to finish something. It is said there are men in the great pin manufactories of Warrington, in England, whose heads have become bald and gray at making the heads of pins. Of the pointing and other parts they lived and died at good old age in utter ignorance. They "never finished anything." The boy of the button-eyes was afterwards an officer in the war of the rebellion, and led the first column of the northern troops that entered Charleston on the day of its final occupation by the conquering host. And then he felt that he "had finished something."

In Mrs. Bachelder's school, in Boston, the cutting, fitting and making of all kinds of garments are taught, as also sewing of all kinds, by machine and otherwise. Telegraphing and printing are also provided for, and other varieties of work will be added hereafter.

Trades, under the old system of apprenticeships, are not now taught in this country, and very few are competent to teach them. Even shoe-making, hat-making, tailoring, millinery and dress-making are so sub-divided that no one person is presumed to understand any one of them. Very few persons can be found competent to carry an apprentice successfully through the "art and mystery" of any one of them. At any rate, the thing is but seldom done, and Mrs. Bachelder has begun a work which may lead to results more desirable and glorious than the most sanguine now anticipate.

What are called the three "learned professions" have, for generations, monopolized all the best, indeed, all the real intellectual teaching of the human race. And yet not one of them is a real necessity at all, and still less are they of such fearful importance as has always been supposed. When woman takes her place, as divinely designed, the central sun of the family circle, and the home is made the school, the state, the church, as is yet to be, out of which shall go wisdom, and knowledge, and virtue, and every grace of which human nature is capable, there will need no doctor to cure disease above a mother's well-instructed love and care; no lawyer to quibble about justice and right, beyond a father's gentle guidance; and for the ministry, the father and mother together will constitute it, God-ordained and consecrated long before the foundations of the first earthly temple were laid.

Already there are foretastes of all this, in many a household; even in the present bewildered, benighted condition of all human kind. And their number is multiplying. What, then, may not be expected, as human nature marches on through the ages from one degree of perfection to another? P. P.

Miss Sarah P. Remond, a highly gifted colored lady, of Salem, Mass., has been travelling and residing abroad for a number of years. She has availed herself meanwhile of the opportunity to study medicine and midwifery, and has lately been admitted a regular practitioner in Florence, Italy. It is said her great merits have won her friends on the continent of Europe, as they did in England. On going to Italy, she had excellent letters of introduction from Mazzini, among others. With this satisfactory passport, Dr. Appleton went with her to call on Garibaldi; and though many others were waiting for an interview, they were instantly admitted. Miss Remond is said to be not only well received everywhere in Florence, but she has friends among the very best people there. She is the sister of Mr. Charles Lenox Remond, well and widely known as an anti-slavery lecturer on both sides of the Atlantic. P. P.

COUNT DE GASPARIN ON THE RIGHTS OF WOMAN.

Count de Gasparin has written well of America and her terrible struggle with chattel slavery, though he evidently sees *men* yet only as trees walking, and women as but an underbrush, beautiful only as flowering shrubbery. Here is a taste of him:

> We should have to stand by at the coming of the female man (femmehomme), inferior both to the woman and to the man, who would have renounced all grace, and not have exchanged it for strength. Think of woman delivered over to the press reports, to the insolence of carricature. Trained to the contest, giving and taking hard hits, she would soon lose the charm of softness and of modesty, which are at once a charm and a defense. I know well what the family would lose; I wish to be informed what politics would gain. Would there be less intrigue, fewer passions, less prejudice, fewer personal questions taking the place of questions of principle? * * * Woman is superior and influential only on condition that she is a true woman. Take from her neither her silent action nor noble domestic empire, which includes her household, her children, her husband, too, and in addition to these the sick and the indigent. Deprive her not of her exquisite sensibility nor her ermine-like delicacy; do not plunge her into the rude whirl of outside affairs. She will lose all, even to her grace, even to her beauty. The political woman, the blue stocking, the woman who has exchanged the family for the public, stands already before us in the road on which we are urged as a warning and a scarecrow.

It is true that "woman is superior and influential only on condition that she is a true woman." And it is only thus that she should enter the arena of politics. And she is wanted there just because there is "intrigue," and "passion," and "prejudice," and "rude whirl," where all should be serenity, order and solemn deliberation. That politics have become the shameful, disgusting, desperate and God-defying pandemonium the Count describes, is most true, and so will remain until redeemed and regenerated by true and pure womanly influence. The reason urged against woman's entrance there is of all others the one reason why she should enter. The deeper the darkness, the more need (not the less) of light. The fouler the miasma, the more need of the purifying influence, not the less. Politics have become what they are by woman's letting them alone. Even a church that admitted only *male* membership would become a habitation of devils in two generations. There has been no farther fall among the angels in heaven since Eve and her daughters have mingled in its songs and refined its joys. And so politics are to be redeemed, or not at all. P. P.

Rev. Dr. Bushnell.—Never was a great man or a little man so annihilatingly answered as he has been. And surely no man ever was so open to the keenest criticism. The Revolution has been compelled to decline whole quires of correspondence against his philosophy and argument, for want of room. Among the ablest criticisms published, are those by Mrs. Lucia Gilbert Calhoun in the *Hearth and Home*, Warrington in the Springfield *Republican*, Mary Clemmer Ames in the New York *Independent*, and Dr. James Freeman Clarke of Boston in a sermon.

WHAT IS TEACHING?

Men are often driven to madness and to death by overworking the brain. Children are not men, and yet in schools are often expected to do the mental labor of men and women. No sensible person ever expects boys or girls to work with the hands up to the requirement of men and women. But in schools, very young persons are often given the tasks of mature minds to perform, and ambition, emulation, flattery and fear of punishment are all considered lawful means to be used upon them by teachers. The result is, imperfect education on the one hand, and many premature deaths on the other. The reputation of a teacher depends much on the appearance of the school at examination; and to pass well there, is naturally the wish of every good scholar. And, as in the primary studies, under present modes of teaching, the memory is the organ most cultivated, it often happens that much which is highly praised in the scholar is ability to jabber over words and sentences, parrot-like, whole encyclopedias of which would not be education, nor any important part of it. Memory is, in a sense, the very jugular vein of the mental system, and a stab through it, by overtaxing, is among younger pupils a cause of mental deformity and weakness, and too often of more fearful consequences.

At a recent meeting of the Wisconsin Medical Society, Dr. Waterhouse made some remarks on the general subject of school education, which were deemed so valuable that a resolution was adopted requesting their publication by the press of the country. I am glad to comply with a wish of the Society, so reasonable and important:

> In our common schools of the present day (everywhere, but more especially in cities and the larger villages, where the best teachers are sought and generally obtained) every inducement, every incentive that can be devised and brought to bear to stimulate and encourage study is faithfully and persistently applied. The consequence is that many of our brightest and best children of from six to ten years of age are performing more study, more mental labor, than most of the business men, or more than their teachers. I am aware that many children are sluggish in temperament, and will bear and seem to require great urging to get them to learn; yet, with many of this class, it is their rapid growth that takes away their energy, and even ability to study; and, consequently, you must fail to get them to learn much until they cease to grow so rapidly; or, if you succeed in getting study out of them, you induce anæmia. What else can you expect? You cannot get more from the blood than there is in it; and since the blood must supply nourishment to the brain and the body and all its organs for their growth, besides repairing the waste of all their exertions, it follows that, whenever you tax that fluid beyond its income, anæmia is the result.

Surely no parent nor teacher worthy the relation, will read these few simple suggestions, and not profit by them. P. P.

Progress in Harvard College.—The Boston *Journal* says the University Courses of Instruction at Harvard College for the current year will be given to competent persons, "*men and women.*" Thus it appears that the ladies are admitted to the outer court of the temple at Harvard. The *Journal* asks if this is a sign that the whole academical course will yet be thrown open to them? At all events, the present innovation is a good one. The lectures of the course to be given by such men as Professors Bowen, Hedge and Lowell, Ralph Waldo Emerson, Mr. Howells, and others, are just as well adapted to one sex, as to the other and will be appreciated by both alike.

-THE HEAD OF THE FAMILY.

An Irishman named Michael Finnegan, living in Johnstown, Montgomery County, killed his wife on Monday night by cutting her head to pieces with a hatchet. He was arrested on the following day.

A Man Kills his Wife with a Club.—On Monday a ghastly murder was perpetrated at a place called Barren Run, in South Huntingdon Township, Westmoreland County, about seven miles from West Newtown station, on the Pittsburg and Connellsville Railroad. The name of the murderer is Samuel Morrow, and the victim was his wife.

If women should vote it would end all the domestic peace and happiness we *now* enjoy.

At a fashionable wedding in St. Louis, last week, the officiating clergyman, the Rev. Father F. M. Kelly, in his address to the groom, said, "You are the man, and the man must be the ruler. Any idea looking to woman as being the ruler is a perversion of Scripture."

Even if men drink whiskey and rule with clubs and hatchets, yet they are, according to male logic, the divinely constituted head of the family.

On this mooted question, man's headship, the Chicago *Advance* says:

In the freedom of debate allowed in our columns Mrs. Stanton is permitted to say in her article this week what we hold to be untrue. Her language is, "But no Constitutions, Bibles, statutes or edicts can make a noble, virtuous woman regard a man as her head, so long as he is governed by animal appetite rather than moral principle." There seems to be a covert side-attack on the Bible in such an assertion, as though it taught an absurd doctrine in affirming that "the head of the woman is the man." (I. Cor. xi:3.) But as Paul uses the word "head" in the purely official sense, of the director and public representative of the family, his assertion involves no more absurdity than when the President, irrespective of his individual character, is said to be the head of the state. How foolish it would be for a reformer to say in the latter connection, that "no Constitutions, Bibles, statutes or edicts, can make a noble, virtuous citizen regard a President as his civil head so long as he is governedby animal appetite (love of liquor, for instance) rather than moral principle." Our likes or dislikes cannot alter facts, nor yet can that be done by our misfortunes. The husband *is* officially the head of the wife, though he may be unworthy of the position.

The people of this country have treated their late official head with great contempt, but whatever their presidents may be, they are made so by the votes of the people; but when did woman vote man her ruler? None of the inspired women of the Bible ever made the declaration of man's headship, and we doubt if the 50,000 drunkards' wives in this state would consent that their husbands should be the directors and public representatives of their families. With Dr. Bushnell we say when the Bible and the facts of life conflict, we shall stand by the facts. This fundamental falsehood, that man is in any sense woman's head or hands, must be thoroughly analyzed and disposed of, for in this assumption the whole question is involved.

Men seem to think that our admission of Equal Rights ends all division of labor.

E. C. S.

Never Grow Old.—A noble specimen of the "*Young* Woman of the Period" *that is to be*, writes from Vineland to The Revolution thus, (omitting what she says in praise of the paper, etc.):

Several years ago I began a little business on a capital of ten dollars. When I had accumulated $400 I came to Vineland, bought a lot and built a small house, worked at my business, improved the land, and now am taxed for my home, and have to pay taxes for all that by hard work I have obtained. Is it not time I had the right of Suffrage? I was more than sixty years old when I began with the ten dollars, and now am near seventy, almost *three score and ten*. But I wish the good cause to prosper that you are engaged in, now, and when I shall have passed over to that world where woman will have her rights surely, if never before.

A WIFE'S DEBTS AND EARNINGS.

A law was enacted at the last legislative session in Illinois, giving to wives the control of their own earnings. But according to a late decision in the Supreme Court of that state the husband is still held to pay the debts of his wife, contracted before marriage. The Chicago *Legal News* thinks "now that the wife, under the act of 1869, is entitled to her own earnings, the husband should be freed from paying her debts contracted before marriage? The wife, it says, is not liable to pay the debts of the husband contracted before marriage, and so it concludes that when the wife is entitled to her earnings and to hold property in her own name, the debts of the husband and wife contracted before marriage should be placed upon the same basis.

In Michigan, a case of much importance has just been decided by the United States District Court which places woman in a higher position as to property rights than she was ever supposed to hold. It is given in the *Legal News* thus:

Dargos, assignee in bankruptcy of the estate of George B. Russell vs. Anna E. Russell and George B. Russell.

1. Mrs. Russell, a married woman, carried on, managed and controlled an iron foundry and other business interests in her own name, with funds loaned her by friends to whom she gave her own notes, with whom she advised as well as with her husband as to proposed investments. The husband, who was insolvent, was hired by the wife, and received a monthly compensation. *Held*, That the property used in the business and that purchased by her and standing in her name, was her individual property and not liable to be taken to satisfy the claims of her husband's creditors.

2. *Held*, That a married woman may carry on business on her own account and for her own interest, that she may employ all needed labor, workmen and agents, and that she may employ *her own husband and pay him.*

The opinion given by Justice Whitney, though brief, is very direct and lucid, as will be seen by the following paragraphs:

This is an application by the assignee to have property real and personal, held by Anna E. Russell, turned over to the assignee in bankruptcy for the benefit of Geo. B. Russell's creditors, and is based on the claim that the property in question has been acquired in the name of Mrs. Russell, but for her husband's benefit. If the claim is supported by the proofs, then the order to transfer the property to the assignee in bankruptcy should be made; otherwise it should be denied..... In all Mrs. Russell's purchases of property, there is no evidence that her husband furnished one dollar of the purchase money. In her business operations, in carrying on the iron foundry and other business interests, there is no evidence that her husband had any *control* whatever, furnished any capital, or dictated in the slightest manner. Mrs. Russell had friends who loaned her money. She advised with friends as to proposed investments, as to business she began and carried on, and she also advised with her husband in reference to these subjects—as she had a right to do. She gave her individual notes for moneys loaned. She pledged property which she had bought to secure payment. Her husband's name does not appear in any of these transactions.

Mrs. Russell began without means—her husband was a bankrupt, without credit, hopelessly insolvent. Her credit was better than his, because she was not involved in debt, and he was.

But Russell did work a portion of the time for his wife, and received from her a monthly compensation. How does this fact affect the right of property? Not in the slightest, if a married woman may carry on business on her own account and for her own interest. If she may do this she may employ all needed labor, workmen and agents. If she may hire the services of any one at all, she may employ her husband and pay him.

That the husband is primarily bound to support his family may be conceded, but suppose he cannot, and suppose the wife can, she may do so. But there is nothing in the case to show that Russell did not, through his own earnings, support his family. If it should be established that his earnings went into her property, then he would own an interest in the property. But this fact does not appear.

The petitioner comes and asserts that Russell, and not Mrs. Russell is the person in whose real interest the property was acquired; that the wife was but a cover, holding it for the husband. The petitioner is bound to establish what he asserts, by proofs, before he can ask the court to find that this claim is correct. It is probable the petitioner and his learned counsel commenced these proceedings upon such information as entirely justified not only the claim set up, but afforded great assurance of success. The proofs must, in a great measure, come from Mrs. Russell and Mr. Russell. They were called and examined, and we think exhibited great candor frankness and truthfulness. The facts taken altogether, as we think, fail to show any interest whatever in the husband in any respect to any of the property in question.

It makes no difference that Russell had failed—it is at most a circumstance which is to be considered in weighing the proofs, if, because he could not buy and sell and carry on business, he was using his wife's name as a cover for doing what in his own name he could not successfully do. But as a circumstance or fact it amounts to very little in view of the proofs. It is asked if credit would have been given to Mrs. Russell had it not been for the confidence placed by others in her husband's business ability? We can only reply that we think if Russell's business reputation was one of the main inducements for giving his wife credit and loaning her money, such fact ought not to be allowed as affecting her rights to property acquired by means of such credit. She had a right to all the advantages which would or did flow to her from her own or her husband's business tact and foresight so long as his means, services and earnings did not enter into her business.

Mrs. Russell stated that her husband spent more time than she did in her business, but when this statement is considered with reference to all that she states, and the other proofs, it is without any significance. Russell was employed, that is a portion of the time, to and about Mrs. Russell's business, but she paid him wages regularly, as she paid other employees. Mrs. Russell managed and controlled everything. She was conversant with all her business, and her testimony exhibits business qualities quite equal to those exhibited by successful business men.

In Michigan, the wife may acquire, hold and own property in her own right, and she may carry on business in her own name. Hence the presumptions are all in her favor on the question of the ownership of this property. The legal title is indisputably in her. She has posession. The proofs do not overcome these presumptions. We cannot take her property and hand it over to her husband's creditors.

And so the application was refused.

P. P.

A CLEVER COOK.

From the caboose to the quarter-deck, from a ship's cook to a ship's captain is not an easy stride, even in this fast period, but seems likely to be accomplished, and that, too, by a colored man named William E. Newmais, a native of Bucks County, Pennsylvania. In early life he was taken into a Quaker family, by whom he was placed at school during eight years of his boyhood, and subsequently learned the occupation of a farmer, and is thoroughly informed in its various branches. For the last ten years he has followed the sea as cook, in vessels employed in the mercantile trade, and it is in this business that he has shown his peculiar character for sobriety, manly conduct and a disposition to master the difficult problems of navigation. The Boston *Journal* gives this farther account of him:

Sailing some years ago with a drunken shipmaster, whose first-mate was laid up by sickness and the second mate entirely ignorant of navigating a vessel, which, for the time being, was left much to her own course, the thought occurred to him whether or no, he might not himself acquire the art, and from that day to the present he has not failed to gain by every opportunity a thorough knowledge of navigation. Alone and unaided from any quarter, he pursued his work, getting information slowly but surely, until he finally accomplished the task, and he is now considered by Captian Knowles of the ship "Puritan," now loading in this port for Melbourne, and with whom he has sailed for some time, and others, as

good a navigator as sails out of Boston. If all the officers of the ship should from any cause be disabled from duty, he would be fully competent to take her into port. And all this has been wrought out in a cook's galley without instruction, except what can be gained from his books, charts and instruments. He can work out a lunar observation with his sextant with the utmost ease, and besides, he is in other respects quite an intelligent man. During several voyages he has been in the habit of receiving, as pupils in navigation, three or four of the crew, and they have made considerable progress under his tuition.

Adjoining his galley on board ship, is a small state room for his use, in which are placed his chests, etc., which are kept in the nicest order, while his cooking apparatus is neatness itself, suggesting methodical habits and cleanliness. He is quite an interesting person to visit, and takes pleasure in showing his ocean home to all who may call upon him. He has sailed with Captian Knowles for the past eighteen months, but he hopes this will be his last voyage as cook, as his chief ambition is to become a master of a vessel, and for this purpose he practices economy in money matters, in order to obtain a sufficient sum to enable him to purchase an interest in some craft of which he shall be the commander. His amiability, sobriety and general good conduct have gained him friends among shipmasters, who look upon him with much favor and are disposed to promote his interest and aid him to win success upon that "troubled sea" to which he seems so strongly attached.

If all cooks in both cabooses and kitchens, would but cultivate the order, cleanliness and neatness which, from the above account, this one practices, it would not only insure their success and respect in that calling, but would tend to promote elevation to other, and perhaps more desirable, but not after all, more important positions.

P. P.

MORE "MALE."

Connecticut is trying to mend matters in her Constitution by *darning* up the Suffrage provision with the word *male*. At the recent session of the Legislature the following order was passed:

Resolved by the House of Representatives:

That the following be proposed as an amendment to the Constitution of this State, which, when approved and adopted in the manner provided by the constitution, shall, to all intents and purposes, become a part thereof, viz.:

Every *male* citizen of the United States who shall have attained the age of twenty-one years, who shall have resided in this state for a term of one year next preceding, and in the town which he may offer himself to be admitted to the privileges of an elector, at least six months next preceding the time at which he may so offer himself, and shall be able to read any article of the constitution, or any section of the statutes of this state, and shall sustain a good moral character, shall, on taking such oath as may be prescribed by law, become an elector.

Resolved, That the foregoing proposed amendment to the constitution be continued to the next session of the General Assembly, and be published with the laws passed at the present session.

House of Representatives, July 8th, 1869. Passed by a yea and nay vote of 116 to 89.

John A. Tibbits, Clerk.

Approved, July 8, 1869.

Credit to whom Credit.—Messrs. Macullar, Williams & Parker, among the very largest Clothing Dealers in Boston, and in America, have lately distributed three thousand dollars among the sewing women of their establishment, as the result of an offer of twenty per cent., made by them on all that should be earned in the five weeks following the first of June, in their ready-made department. The wages earned during that time varied from $6 to $18 per week, and the Boston *Commonwealth* thinks are a sufficient indication that in this establishment, women are liberally remunerated for their labor.

Petitions Against Woman's Right of Suffrage.—Dolly Chandler and the hundred and ninety-four other women who asked the Massachusetts Legislature not to allow the right of Suffrage were very impudent, and tyrannical, too, in petitioning for any but themselves. They should have said "We, Dolly Chandler and her associates, to the number of a hundred and ninety-five in all, do not want the right of Suffrage; and we pray your honorable bodies to so decree and enact that we shall never have it." So far they might go. But when they undertake to prevent a hundred and ninety-four thousand other women who do want the ballot and who have an acknowledged right to it, and are laboring for it day and night, it is proper to ask, what business have Dolly Chandler and her little coterie to interpose? Nobody wants them to vote, unless they themselves want to. They can stay at home and see nobody but the assessor, the tax-gatherer, and the revenue collector from Christmas to Christmas, if they so prefer. Those gentlemen, they will be pretty likely to see, annually or quarterly, and to feel their power, too, if they have pockets with anything in them in spite of all petitions to the Legislature.

P. P.

Miss Anthony's Protest.—Miss Anthony has paid her tax under protest, the papers tell us. We fail to see the reason of the protest. It was the property that was taxed, not the person, and the property would have been taxed all the same had the owner been Mr. Anthony instead of Miss. So long as women perist in having property, they have no ground to protest against paying the taxes that are levied upon it.

So concludes the *Liberal Christian*. What would have been the fate of one who should have talked that way in 1775 and '76? "Taxation without representation is tyranny," they shouted who emptied the tea chests into the Boston brine! "Well, then, don't 'persist in owning' property, nor commerce, if you don't want to be taxed," responded the Tories. And what came of it? Lexington, Bunker Hill and George Washington answered what.

P. P.

Premiums on Horses and Housewives.—A girl in Pennsylvania thinks the advertisements of agricultural societies are the best commentaries on the management of their fairs. "Look at the premiums," she says, "for the fastest trotting horse, $50; for the next fastest, $25; for the best loaf of bread, fifty cents." When agricultural or any other societies come to think as highly of humanity as of horses, and to devote as much time and thought to its its improvement and elevation, beginning with its primary conditions, as cattle and horse fanciers do, there will be far more hope for the world than now, or perhaps ever before. "*Fifty dollars*" for the fastest horse, "*fifty cents*" for the best maker of the bread whereon we live—or die! What if half the horses born should die at as early a period as do the human family? There would soon be neither horse nor horse-breeder on earth.

P. P.

The Needed Woman.—The "coming woman," and the "Woman of the Period," are pictured every hour. The *needed* woman was typified in the daughter of Hortensius, the Roman orator, who inherited some of the eloquence of her father. At one time the expenses of state were so great that the triumver obliged 14,000 women to give, upon oath, an account of their possessions to cancel the debt. Hortensia plead their cause, and was successful. There are many Hortensias pleading in vain in this country for exemption from taxation till representation go with it.

Mr. Garrison's Resolutions.—They made the Newburyport meeting memorable. They have the genuine ring of true metal; reminding us of twenty years ago, with their specie currency and earnest, unceasing, unperverted work. No concealment, no compromise; no colonization of, no compensation for slaves; no gradual abolition; no apprenticeship system till one and twenty, no "Negro's Hour" philosophy in any form; but immediate, unconditional Emancipation, in the name of humanity and according to the laws of the living God. Versus Dr. Bushnell, the resolutions of Mr. Garrison are Woman's Suffrage *not* "the Reform against Nature," but the *demand* of Nature, Justice, Reason and God. And let all the people hasten to say, Amen.

P. P.

The President's Wife.—A correspondent of the New York *Sun*, writing from Long Branch, says, that during the visit of the presidential party at the Branch, Mrs. Grant has been seen in the parlor but few times and then only on important occasions. The writer adds: "Her character is in strong contrast with that of Mrs. Lincoln; who, were she here, would avail herself of every opportunity to sail through the drawing room, with a long train and a bunch of flowers upon her head. Mrs. Grant is a great reader, and used to write poetry for the Western journals under the signature of 'Anastasia.' She has a wholesome dislike for what is called 'fashionable society,' and she is an adept at cookery. All the other ladies here appear upon exhibition, though many of them, having but lately come into their fortune through the kindness of Uncle Sam, are oftentimes ill at ease. We have seen more than one commit blunders from overcare to be precise." The Chinese Emperor annually holds the plough with his own hands to encourage agricultural industry among his subjects. Mrs. Grant could not, probably, do her country a better service than to set a similar daily example in practical cookery, now almost one of the "Lost Arts."

Progress in Pittsburg.—The city of soot and smoke has begun a Revolution in its schools which it is hoped may soon speed over the whole State of Pennsylvania. By the report of the City Superintendent it appears that the "birch and hickory" are no longer to be symbols of authority in school-government, and that woman is to have fair play in the terms of payment as teacher. An extract from the Report reads thus:

Having once settled the question that "physical force" is not the most important qualification of the teacher, our people have been led to consider the inequality of salaries given to male and female teachers for the performance of the same work; and the Central Board of Education have thrown wide open the doors to all positions within their gift, and have left our female teachers free to aspire to the highest positions of profit and trust in the public schools of our city.

Woman and her Work.—This is the name of a new monthly newspaper just introduced and which solicits attention. Its office is 14 Laurens street; its terms one dollar a year; its motto, "Help those women *which* labored with us in the gospel."—Paul—its editor is Anna E. Smith; its business agent is B. F. Smith; its secretary o

correspondence, is S. E. Smith—whether all sisters, or whether the two latter may not be men is not perceivable by the initials given ; an uncertainty desirable, as well as easy to have removed. In whatever else deficient, there seems not wanting a good earnest purpose and an honest heart.

"In Garrets and Cellars, in Highways and Hedges," *Woman and her Work* proposes to find the main field of its operations.

PETITION FOR WOMAN SUFFRAGE.

The following Petition was adopted by the National Woman's Suffrage Association at their meeting held at the Woman's Bureau, June 1 :

To the Senate and House of Representatives of the United States :

The undersigned women of the United States ask for the prompt passage by your Honorable bodies of a Sixteenth Amendment to the Constitution, to be submitted to the Legislatures of the several States for ratification, which shall secure to all citizens the right of Suffrage, without distinction of sex.

All persons interested in the cause are requested to cut out this petition, and paste it on a piece of paper, having a line drawn down the centre, signatures of men to be on the left, women on the right. Each person who signs is to be solicited for a contribution of ten cents towards the expense of circulating, to be sent with the signed petition to the Woman's Bureau, 49 E. 23d st., New York, before December 1st.

LITERARY.

Catalogue of Officers and Students of Eminence College, Kentucky, for the year 1868, with an Address on Woman's Suffrage, by Elder David Walk.

Of the college I know nothing. Its catalogue is well printed by Calvert, Tippett & Co., Louisville, and full, the faculty includes five women to three men. Of Elder Walk I am, unfortunately, no better informed, but he certainly *walks* into his subject, as far as he goes, with a firm step, stopping only short of right of Suffrage in his demand. Here is a dip of his quality :

"The idea that a young man should sell to a young lady the very clothing she wears, is utterly absurd and preposterous ; and yet we talk of propriety! I hope to see the day when it will be considered as undignified and unmanly for man to engage in any labor that can be as well performed by woman—provided only, that there are women who want the employment and need the remuneration. Telegraphy, book-keeping, teaching, the lighter manufactures, clerking ; all these departments of labor would furnish a fine field for the genius and capacity of woman. Then there are offices of various kinds which she can fill just as acceptably as man. The post-office, county and circuit clerk's office, recorder's office ; *these* and many more of similar character ought all to be filled by women. Now suppose that all these places were thrown open for the competition of women. What a revolution would at once be wrought in the frame-work of our society! And what a healthy, vigorous, life-giving revolution it would be! At once hope would dawn upon thousands of hearts now abandoned to despair.

* * * * * * *

"Another right for which I plead, *is the right of education*. Equal rights to all ; exclusive privileges to none. This is the true doctrine, whether it be applied to political or social ethics. In all our colleges and universities no distinctions should be tolerated. Every door should be thrown wide open to men and women alike. If women wish to study medicine, they should be permitted to do so. If they wish to study law, they should be permitted to do so. If they wish to study theological science, they should be permitted to do so. In all departments of knowledge, the same privileges should be extended to women as to men. Give them a fair opportunity to compete with us for the higher prizes, and if they win, then let us cordially and gallantly crown them with the laurels of victory."

Pretty well that, for Kentucky. *Eminence* is the fitting name for the locality of a college that in such a state will tolerate such sentiments.

The Radical. The American Magazine of Natural Religion. Boston : 25 Broomfield street.

The *Radical* furnishes a medium for the freest expression of thought on the questions that interest earnest minds in every community. Not having to consult denominational or party interests, it can consistently enforce the lessons of intellectual freedom and self-dependence. Confiding more in the *natural force of ideas*, for the progress and melioration of society, than in the good offices of the best-disposed institution ; in the spirit of liberty, steadily burning in the soul of man, *rather than in the wisest prescriptions of political or ecclesiastical art*—it is only ambitious, by the discussion of ideas and principles, to fortify individuals in their trust of spiritual laws, and in an unwavering reliance on the protections of heroic character. The *Radical* for August, however, swerves materially from these sublime views, by copying, with apparent approval, some most bloody utterances of Wendell Phillips. It does not give his counsel to the Indians to tear up the track of the Pacific Railroad. Why not? Single subscriptions, $4 a year in advance. Club rates—two copies, $7 ; five copies, $17 ; twelve copies, $40 ; twenty copies, $50.

The Catholic World for August. Office of publication, 126 Nassau street. $5 a year in advance.

It is not behind in anything usually pertaining to that able monthly magazine, its table of contents numbering 19 articles. The first is a caustic review of an article in Putnam's for July, entitled "Our Established Church," which the *World* calls "two malicious for pleasantry and too untrue for wit." Spiritualism and Materialism is the title of another lengthy paper, and very able too, combatting Professor Huxley's mode of creation and demonstrating the immateriality, as well as immortality, of the human soul. The August *World* is both able and interesting throughout, and though as a magazine, it repudiates at present the doctrine of woman's right to the ballot, it will be one of its ablest defenders, as soon as we make it the law of the land.

The Herald of Health, and Journal of Physical Culture. New York : Wood & Holbrook, 13 Laight street. $2 a year ; 20 cents single copy.

The best Health journal that comes to this office, though there are several others received of great value. The August number is unusually rich. Besides its health articles, it has one by Mrs. Horace Mann, on "Methods for Improving Domestics," and another, by Emma Marwedel, of Berlin, entitled "A General Educational Reform—the Standpoint from which Woman's Equality with Man is viewed in Germany," both of which are worthy a place in these columns. The proprietors of the *Herald of Health* never praise it much themselves; nor their Turkish Bath establishment, which is one of the most commodious and best conducted to be found this side of Constantinople.

Arthur's Home Magazine, edited by T. S. Arthur and Virginia A. Townsend. Also Once a Month : T. S. Arthur & Sons ; and the Children's Hour, by the same, at 809 Chesnut street, Philadelphia.

Each of these works has a value of its own, but like almost everything else from Philadelphia, there seems a too quiet monotony, a lulling to sleep-ativeness about them. Philadelphia never seems quite awake. Even its firemen's riots have the effect of breaking the humdrum that almost always broods over it. Its very amiability wearies. Its literature needs electric fire infused into it. Governor Geary, Secretary Borie and Lawyer Goforth are not the quality of manhood needed in this nineteenth century. They savor too much of stagnant water. Can't the literature and religion of Philadelphia furnish a better article?

Packard's Monthly. Publication office, No. 937 Broadway.

What the New York *Sun* is to the Daily Press of the city, Packard's Monthly is to the Magazines, one of the least in stature, but mightiest in power, spirit, purpose, everything. The *Sun* absorbs all the current news and simmers it down to two cents' worth, while the big dailies make you pay four and five cents. So Packard, for a dollar a year, will catch for you

"All the manners living, as they rise,"

and serve them up monthly, as naturally and lusciously as a dish of trout or prairie chicken.

The Southern Monthly Magazine. New Orleans : B. T. Campbell & Co. $2.50 per annum ; 30 cents single.

A new attempt at literature in the south. The first number promises well, but there is need of some improvements (even in its grammar, among other trifles) to make it a success. Alice Carey is announced among the contributors, as is Mrs. C. E. (not E. C.) Stanton. The *Southern Monthly* has the heartiest and best wishes of all the *real* friends of the southern states in the northern, though there is not a little *un*-reconstructed acerbity in its temper and tone.

The Nursery. A Monthly Magazine for Youngest Readers. Boston: J. L. Shorey, 13 Washington street. $1.50 a year.

Mr. Shorey must be tired of hearing his little journal praised, and yet in all the land, taking it for what it is, none so well deserves praise. Every child who reads it, or hears it read, wishes the months were not half so long. They get tired waiting for it.

The Little Corporal has gone and got married to the *Little Pilgrim*. So that was what it got that handsome new suit for last winter. I mistrusted all the time there was something in the wind. But he pretends to love all the girls, and boys too, as well as ever. His whole July and August talk proves it. And every boy and girl in the west would do well to make his acquaintance, which can be done by sending one dollar to Alfred L. Sewell & Co., Chicago, Ill.

Harper's Bazar is the journal of fashion for all who indulge in such a luxury. It has a keen eye to much that is going, outside the realm of robes, mantillas and millinery, especially as regards woman. It never declares in so many words for Woman Suffrage, but it casts terrible glances sometimes at Dr. Bushnell, Dr. Todd and the like of them, who dare to blaspheme against it. It costs only four dollars a year ; ten cents single numbers.

Putnam's for August would not be better than ordinary, but for an article of only eight pages, by Frances Power Cobbe, entitled, "The Defects of Women and How to Remedy them." But then it never need be better than its average. I have some passages marked from Miss Cobbe for The Revolution. G. P. Putnam & Son, 661 Broadway. $4 a year.

Wedlock ; or, the Right Relations of the Sexes ; Disclosing the laws of conjugal selection, and showing who may and who may not marry. By S. R. Wells, author of "New Physiognomy," "How to Read Character," and editor of the Phrenological Journal, 12mo, pp. 238, cloth. Price $1.50. New York : Samuel R. Wells, Publisher. A very pretty volume, and for sale by all booksellers.

Fine Silver Plated Ware.—J. L. Harlem & Co., manufacturers of Silver, and Silver Plated Ware, have been long and favorably known at their old stand in Maiden Lane as men of fair dealing and uprightness. There may be found at their extensive establishment, a choice collection of Tea Setts, Castors, Butter Coolers, Baking Dishes, Wine Frames, etc., etc., and what every family needs at this season of the year— a splendid Ice Pitcher, which they have to suit all tastes and pockets. This firm warrants every article to be as they represent them Give them a call. J. L. Harlem & Co., 41 Maiden Lane, New York.

Financial Department.

THE REVOLUTION.

VOL. IV.—NO. 5.

PENNSYLVANIA PROGRESSIVE FRIENDS REPORT.

At the late Yearly Meeting of the Pennsylvania Progressive Friends, a committee, consisting of Mrs. Mary K. Putnam, Rev. Samuel

J. May, and Mr. John G. Jackson, made a Report on "the Rights of Labor and Capital, and the relations of Money and the rate of Interest to the Reward of Labor." The committee discharged the trust with much ability and faithfulness, and their report is, most of it, well worthy a place in the financial department of THE REVOLUTION. And although the Society has not yet "*progressed*" far enough to adopt it, it did vote "to print it with its Proceedings, as a means of inducing farther investigation and reflection upon a very important subject." The report was prepared and submitted by Mrs. Mary K. Putnam (compiler and editor of Kellogg's *New Monetary System*) as below, though a part is omitted for want of room.

To the Pennsylvania Yearly Meeting of Progressive Friends:

Your Committee would hardly bring before this meeting the old question of the rights of labor and capital—that question which has long been deemed the most difficult of adjustment, the most hopeless social problem—had they not a solution of the difficulty to offer and a plan to present, which seems adequate to do away the acknowledged evil. And they may premise that the voluntary application of the remedy will require as strong a sense of justice on the part of the capitalists today, as the abolition of slavery would have required years ago from the Southern people.

The wealth of nations is produced by a vast body of workers, who, while they create the comforts and luxuries of life, remain themselves possessed of a bare subsistence or in absolute poverty. The productions of their labor pass into the hands of a comparatively small number of persons, who, whatever may be their skill and industry, cannot possibly produce or render an equivalent in useful service for what they receive from their toiling fellow-men. For the most part, they simply furnish the capital, the wealth that has been already produced, and the lands which they hold by inheritance or purchase, and invite the workers to labor upon these for wages. But the wages are such as will merely, taking the great masses, keep them from starving, and this is said to be according to the law of supply and demand. Now, leaving unquestioned the right of possession and the law of supply and demand, let us ask if there is not something else that has a governing power over the rate of wages and the general award of production.

In all civilized countries, money is the standard by which the value of all production and work is estimated, and is the means of payment for it. Has this money any thing to do with the vast and increasing accumulation of property in the hands of the few in our country? Has it any *legal power* that gives it and its owners a control over the wealth and production? All the money of the nation—its gold, silver, and paper money—is of trifling value compared with its wealth in improved lands, houses, ships, canals, railroads, merchandise, etc. If these were destroyed, and we had all the gold, silver and paper money, we should starve; whereas should merely the money be destroyed, and we should keep all these productions of labor, we should have lost but little of the wealth of the country; the precious metals not being needed to eat, drink, nor wear, and the paper being of little worth. The loss would be very small compared with the value that was destroyed during the war. What, then, is money? Is a dollar simply a stamped piece of gold or silver, or an engraved piece of paper, which people esteem so highly, in itself worth a day's work to them? or is it as valuable as a bushel of grain or a pair of shoes? No; the man who gets the dollar for his work or his product, does not want it to eat or to wear, he wants it to buy something else, and the ballot is a legal equivalent for that something else.

There is a *law* which institutes the money, and makes it a vehicle of exchange for labor and its productions. It is not a commodity; it is, although it be made of gold or silver, *a legal representative of value*. It has certain powers given it by law which do not naturally belong to any substance. It is legally capable of standing for and representing everything that is bought and sold in the country. Its legal powers are to represent value, to measure value, to accumulate value by interest, and to exchange value; and these powers may be imparted to any light and portable material by legislative action. Paper is much better than gold and silver, because it can be easily had in sufficient quantity to furnish the material for enough money to transact the business of the country. It is not its material, but its legal powers, which constitute the value of a dollar as money. Money is the standard of distribution for the productions of labor; and its legal powers ought to be such, that the ordinary effect of the use of money shall be to make a just distribution of the products of the country, in accordance with the labor and skill expended in the production.

It is now asserted by some reformers, that the wrongs of the wealth producing classes are owing to the institution of the money of the nation on a false basis, and to the high rates of interest charged for its use. These rates of interest determine not only what shall be given for the use of money, but what rents shall be charged for the use of all property.

"There are but two purposes to which the yearly products of labor can be applied. One is the payment of the yearly rent or interest on the capital employed, and the other is the payment of labor. If laborers pay to capital, as use or interest for the year, their whole surplus products, the laborers, as a body, work for a mere subsistence, and the capital takes their whole surplus earnings. The laborer receives for his year's toil food, clothing, and shelter only, and these perhaps of the poorest kind; while the capitalist lives in luxury, increases the number of his bonds and mortgages, or with his income buys land or builds houses to let, which will, in succeeding years, take a still greater sum from the laborer. The law of interest or percentage on money, as much governs the rent or use of all property, and consequently the reward of labor, as the law of gravitation governs the descent of water. If the interest on money be too high, a few owners of capital will inevitably accumulate the wealth or products of the many."—*Kellogg's New Monetary System.*

The man who has other means of support, and who owns and rents out a farm or house at a rent equal to seven per cent interest on its value, clear of taxes, insurance, etc., receiving rent semi-annually, which he reinvests at the same rate, will have, in ten years and one month, an amount equal to the value of the farm or house, and can buy another with what he has received from that rent during the ten years. The tenant and those to whom the landlord lent the money must produce, or obtain by their labor, during the ten years, enough to pay for another farm or house and give it to the owner of the property, besides returning to him the house or farm that was hired. But farms will not generally produce enough, with all the labor the tenant can expend upon them, to pay such a percentage on their valuation. The effect of rates of interest demanded by the law, greater than labor has power to pay by all its production, may be seen in the accumulation of lands and wealth in a few hands even in the newer states; and in the older ones, in the wealth of a few in our cities, in the poverty of our workers, and in the enormous and increasing evil of pauperism.

According to the Annual Report of the Comptroller of the State of New York, the aggregate valuation of real and personal property in the state, in 1868, was $1,766,089,140; in 1845, according to the same report, it was $605,646,095; showing an annual increase in the wealth of the state for the twenty-three years of about 4¼ per cent per annum. But the legal rate of interest in the state is seven per cent., and often, directly and indirectly, much higher rates are obtained. If the property had increased at the percentage demanded by the ordinary rate of interest on the money—the interest being compounded only annually and not semi-annually or oftener, as in the transaction of business—at the annual rate of seven per cent. the valuation of the state in 1868 would have been $2,687,000,000, or about $900,000,000 more than all that was added to the wealth of the state by the labor of all its inhabitants. The rate of interest legally demanded of laborers more than they could perform, and the consequence is that while the large owners of property and money have become richer by the addition to their capital of the annual 4¼ per cent, and also by the absorption of small fortunes into greater ones, the producers of the wealth have had, as a body, only a bare subsistence, and large numbers of them have become paupers. The number of paupers in the wealthy state of New York for the year ending December 1st, 1868, according to the Annual Report of the Secretary of State, was 363,697, and the number of persons temporarily relieved was 307,486, making an aggregate of 971,183 persons who were indebted to the state for assistance during the year. Besides, many received charity from individuals, or were aided by various private associations and institutions. The number of persons relieved by the "New York Association for Improving the Condition of the Poor" for the year ending October 1st, 1868, was 27,528; and in other large cities and towns, no doubt many persons were in part or wholly dependent on private aid. But setting these aside, and taking the public statistics alone it appears, estimating the population of the state at 4,000,000, that there is one pauper to every eleven persons throughout the state, and that one person out of every six receives public aid. The growth of pauperism in the state is alarming. In 1831 there was one pauper to every 123 persons, in 1841 there was one to every 39 persons, and in 1869 there was one to every 11 persons. That such poverty should be prolific of crime is a matter of course. The statistics of other states, to which we have not had access, would probably furnish additional evidence of the growth of pauperism in our country.

(To be Continued.)

THE MONEY MARKET

closed easy on Saturday, the supply being ample at 5 to 6 per cent. The weekly bank statement is favorable to a continuance of ease in the market, showing an increase in loans of $888,336, $2,794,183 in deposits and $1,829,765 in legal tenders. The specie is decreased $2,207,491.

The following table shows the changes in the New York city banks this week compared with the preceding week:

	July 24.	July 31.	Differences.	
Loans,	$259,641,889	$260,530,225	Inc.	$888,336
Specie,	30,079,424	27,871,933	Dec.	2,207,491
Circulation,	34,110,798	34,068,677	Dec.	42,121
Deposits,	193,622,260	196,416,443	Inc,	2,794,183
Legal-tenders,	54,271,862	56,101,627	Inc.	1,829,765

THE GOLD MARKET

was dull and steady throughout the week, but firm at the close of Saturday.

The fluctuations in the gold market for the week were as follows:

	Opening.	Highest.	Lowest.	Closing
M'nday, July, 26,	136¾	137⅛	136¾	137⅛
Tuesday, 27,	137⅛	137⅜	136⅞	136⅝
Wednesday, 28,	136⅝	136¾	136⅝	136⅝
Thursday, 29,	135¾	136⅛	135⅝	136⅛
Friday, 30,	136⅜	136⅝	136⅜	136⅝
Saturday, 31,	136⅜	136⅝	136⅜	136⅝

The exports of specie during the week were $631,766, making the aggregate since January 1, $20,926,536.

THE FOREIGN EXCHANGE MARKET

closed dull but firm on Saturday, prime bankers 60 days sterling bills being quoted 110 to 110⅛, and sight 110⅛ to 110⅜.

THE RAILWAY SHARE MARKET

was dull and without animation in the Vanderbilt stocks, but strong and active in the Western shares. The Board adjourned at 11 a.m. on Saturday as a mark of respect to the memory of Mr. Henry Keep.

The following are the closing quotations:

Cumberland, 33 to 34; W., F. & Co. Ex., 21⅝ to 22; American, 41 to 42½; Adams, 59½ to 61; U. S., 70 to —; Mer. Union, 10½ to 12; Quicksilver, 15½ to 16⅝; Canton, 59½ to 61; Pacific Mail, 84⅝ to 84¾; West. Union Telegraph, 37¼ to 37⅝; N. Y. Central x d, 209¾ to 210; Erie, 28¾ to 29; Erie preferred, 55½ to 57; Hudson River, 187 to 187½; Harlem, 162½ to 162¾; Reading, 97¾ to 97½; Tol., Wabash & W., — to 75; Mil. & St. Paul, 78 to 78½; Mil. & St. Paul pref., 88¾ to 88¾; Fort Wayne, 153½ to 154; Ohio & Miss 32¼ to 32½; Michigan Central, 132 to 132½; Michigan Southern, 105¾ to 105⅞; Illinois Central, 141¾ to 142; Cleve. & Pitts., 107 to 107½; Clev. & Tol., 105¾ to 105⅞; Rock Island, 114½ to 114¾; Northwestern, 83¼ to 83½; Northwestern preferred, 96¼ to 96½; Mariposa, 8½ to 9½.

UNITED STATES SECURITIES

were very strong and advanced though on Saturday prices were a little off from the highest quotations of the week.

Fisk & Hatch, 5 Nassau street, report the following quotations:

United States sixes, Pacific Railroad, 109¾ to 110; United States sixes, 1881, registered, 123⅝ to 124; United States sixes, coupon, 123¾ to 123⅝; United States five-twenties, registered, 122¾ to 123; United States five-twenties, coupon, 1862, 125 to 125½; United States five-twenties, coupon, 1864, 123½ to 123¾; United States five-twenties, coupon, 1865, 123¼ to 123¾; United States five-twenties, coupon, new, 1865, 122 to 122½; United States five-twenties, coupon, 1867, 122¼ to 122¾; United States five-twenties, coupon, 1868, 122 to 122½; United States ten-forties, registered, 114⅝ to 114⅞; United States ten-forties coupon, 114¾ to 114⅞.

THE CUSTOM DUTIES

for the week were $2,498,000 in gold against $2,663,664, $2,497,101 and $2,091,000 for the preceding weeks. The imports of merchandise for the week were $5,807,61

in gold against $3,128,494, $6,925,955, and $4,170,212 for the preceding weeks. The exports, exclusive of specie, were $4,544,557 in currency against $4,668,910, $3,713,122, and $4,431,637 for the preceding weeks. The exports of specie were $631,766 against $3,092,015, $1,762,546, and $908,734 for the preceding weeks.

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